

SPECIAL NOTICE.

BRETHREN OF THE CLERGY AND OF THE LAITY are earnestly requested to inquire concerning WILLS admitted to probate in their several parishes, in all cases where they have reason to suppose that property has been left by legacy or bequest to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, and to communicate the facts without delay to the Secretaries.

Information has recently been received at these Rooms, through parties from whom we had no right to look for it—that Wills, admitted to probate four or five years ago in a single County in this State, provide for legacies to the amount of Six Thousand Dollars, concerning which no previous advice had come to hand.

MISSION ROOMS, 22 AND 23 BIBLE HOUSE, }
April, 1870.

Domestic Missions

OF THE

Protestant Episcopal Church.

NOVEMBER, 1871.

JUBILEE SUGGESTIONS.

WE commend to the thoughtful consideration of our readers the following timely and interesting articles which we take great pleasure in transferring from some of our exchanges to the pages of THE SPIRIT OF MISSIONS.

MEETING OF THE BOARD OF MISSIONS, OCTOBER, 1871.

It is not as well known to Churchmen as it ought to be, that the present year brings the fiftieth anniversary of the Board of Missions. It is proposed to celebrate this Golden Wedding with appropriate Services, during the next regular meeting in October. The programme is not yet out, but the known abilities of the Secretaries gives ample assurance of an attractive occasion. Great as will be the crowd there gathered, for it will be a pilgrimage good Churchmen will be proud to make; it will form but a small portion of the faithful that now—blessed be God—have found their refuge within His Holy Church. The largest gathering practicable on a single occasion, can comprise but few of those to whose souls this Board has been the minister of life eternal; but there is a method in which all can participate in a glorious celebration. Let a special Golden Anniversary Offering be made in every Church throughout the land. With the many congregations in the West and South, which have been aided in time of extremity by the Domestic branch of the Board, such an offering will be but simple justice. Let it be made in such a spontaneous liberality as to be an adequate expression of gratitude.

It was the privilege of the writer, twenty years since, to be present at a Service held in one of the older and wealthier Churches of New England, in commemoration of the one hundred and fiftieth anniversary

of the Venerable Society for the Propagation of the Gospel in Foreign Parts. In the course of his sermon, the preacher, the Rector of the Church, made a statement well calculated to abate any pride the people might feel in their liberality. Large as the contributions of that church seemed, they were not paying to the whole cause of Missions, even legal simple interest on the donations made that very church in its infancy by that Society! It is true, that under the operation of God's Holy Spirit, a higher standard of giving is now set than twenty years ago. Yet how many churches must there be still, and these not always the poorer ones, who fail yearly to repay the Church the interest on the sums which were given them in their feebleness. A proper spirit of independence should lead those who are able now to do this; aye, repay not the interest only, but the principal, and thus be freed from a debt of honor. Most of the Churches aided in these fifty years are yet struggling too painfully to raise even the interest on the benefactions received. A small offering from these is all that can be expected, and coming with grateful prayers will bring with it its blessing. But the poverty of some makes it the more necessary that those upon whom God has bestowed means should give of their abundance. Let the second half of the first Missionary century of our American Church be inaugurated by better things in the way of giving. Let us thank God, take courage and go forward. Let us rally with Christian valour and Christian fidelity around the standards under which we have vowed to fight. Many dangers surround us, and these of no shadowy and unreal forms. They can only be met by action. With the sword of the Spirit of God, wielded with a might born of prayer, we will go forth to overwhelm the great legion of our adversaries. If here and there a discordant note be heard, let it be drowned in the shouting and tumult of the real battle going on against Sin, Satan and Death. If there be real labor, earnest devotion, sincere prayer, every murmur of discontent is sure to be overborne in the songs of triumph as one after another the strongholds of the enemy are gained, and from the North and the South, the East and the West, the glad tidings come in that the foe is giving ground, and the day of universal triumph is at hand.

REV. AND DEAR SIR: Please allow me to urge strongly upon Churchmen, through you, the great advantages of adopting generally the capital idea of a correspondent of "THE SPIRIT OF MISSIONS," to raise a "Jubilee Fund" during the coming session of the General Convention. Let us have it by all means. It will be more to the point than all the legislation. We are always oiling and preparing our engine, but are too long in starting the train. We want to be off! We are eager to see the Church taken where she has not gone, and made strong and beautiful where she is languishing. We have been quiet, indolent, penurious, and "*conserva-*

tive" long enough. This work calls for a reasonable, common-sense *enthusiasm*. We should enter into it with intense earnestness and zeal. It has been thus that railroads have traversed lands, which the Church should first have called her own. And Churchmen must be *thoroughly in earnest*, yea, "beside themselves," in their enterprises, or the world and the devil will have all.

But do not let us wait to begin this fund. The other day in Baltimore, some Churchmen estimated the amount which they could raise there for a certain purpose in a short time—easily raise—at \$10,000. Now if this was their own estimate for only their city, why should not *the whole Church* raise this sum for an object still more important, in the same short time? We, therefore, propose that there be no waiting for the duty to be urged upon us; but that, knowing it already, we come forward ourselves, and give. Let the appeal next month not say, "Let us begin;" but "Here, unasked, are already \$10,000; let us make it several millions." Let the Church anticipate. Let her everywhere break out, too impatient to restrain her zeal. One thousand now, will arouse more than five, if the giver waits until asked. The effect upon purses, tongues, and hearts at the time of the important gathering will be electric. Then the Convention and the Board of Missions, instead of agencies for arousing the Church to an axiom, would feel that the Church was supplying the implements, and pushing and urging them on to greater conquests. *The Board of Missions has not time to beg.* They are agents to forward what others send in. And our leaders ought to be able to remain upon the field of battle, instead of leaving it to go home to the government for ammunition. If we send men to fight our battles, it is nothing more than our share to supply them with what they need. Let us look back upon this Jubilee as the year in which our Bishops were relieved from travelling from parish to parish to squeeze out reluctant ten-cent notes. Let our generosity permit the caterers for our army to stay at headquarters attending to the forwarding of supplies, rather than be runners through lanes and streets, gathering from door to door, and then going back to their post to send polite apologies to half of the fainting soldiers for the failure of their rations. Bishops and forwarding agents ought not to be forced into constituting themselves a begging fraternity. They were not consecrated and appointed for that. Their office is to carry out and sow the seed with which *we* supply them.

Let us quickly send in many and liberal offerings to the Missionary Board, and see whether there is not zeal and reality enough in our professions to supply the comparatively paltry sum of \$10,000 before the Convention shall meet. Some subscriptions have gone on already.

T. G. L.

Sept. 15, 1871.

ST. MARK'S CHURCH, SALT LAKE CITY.

THE many friends of Bishop Tuttle will be rejoiced to learn from the following article, (which comes to us in the *Pacific Churchman*,) that one very interesting stage in an important enterprise in Salt Lake City has just been reached. We refer to the formal opening of St. Mark's Church for Divine Service. The enterprise is one which, as our readers well know, the Bishop has had very much at heart for months past. But, few can know how heavy a burden, withal, it brought with it in the shape of obligations unavoidably undertaken in carrying on the work.

Now, however, that the House is opened for the Sacrifices of Prayer and Praise, let us hope that the blessing which has so far sustained him will soon come to him in the form of relief and cheer. Let us hope that his shoulders and his heart may soon be eased of the burden of remaining indebtedness, and that thus he may be enabled to offer unto the LORD, in solemn Consecration, that which has cost the faithful Bishop so much of time and labor and anxiety.

"On the 13th Sunday after Trinity, Sept. 3d, St. Mark's Church, the corner stone of which was laid a little over a year ago, was formally opened for Divine Service. I wish I could say it was consecrated, for then a heavy burden would be removed from the shoulders of our noble Bishop, who certainly has enough to perplex him besides, in the prosecution of his extensive jurisdiction. The heavy debt which now hangs over this beautiful church is the result of no mismanagement or miscalculation on his part, hence it is to be hoped that the Church will extend to him a generous hand in the time of need. The massive beauty of this Cathedral Church will, of itself, be a powerful Missionary among the deluded Mormons of Salt Lake City and the surrounding country; for it cannot fail to arrest the eye of the passer by, and invite him to enter its sacred walls. There was nothing, perhaps, which was more needed in this growing city, the present stronghold of the Mormon delusion, than this fine structure, the sight of which is itself an index of strength and determination. There were present on this auspicious occasion, with Bishop Tuttle and his assistant R. M. Kirby, Dr. Lyman, of Trinity Church, San Francisco, California; W. H. Stoy, of Deer Lodge, Montana; T. W. Haskins and J. L. Gillogly. There were crowded within the walls of the church and about the door, perhaps 500 people, and no congregation could have listened with more devout and reverent attention, though many were Mormons, by name at least. There were no attempts at display in this opening Service, and yet it was pronounced both beautiful and impressive. The sermon by Bishop Tuttle, on the text,

'I was glad when they said unto me, let us go into the House of the LORD,' (Psalms cxii, 1) was a masterly production both in style and matter; and certainly no one could have gone away from that sacred enclosure without having been deeply impressed with the necessity of such a house of worship, and without feeling that a great work had been done in that Mormon city during the past four years, even as the words of the man of God hath most plainly declared. The music was rendered most appropriately, and in a manner which would have reflected credit on any choir. The design of the church, which is one of Upjohn's, has been worked out in such a manner as to reflect great credit on the builders, all of whom are inhabitants of Salt Lake City. The stone was taken from the Wasatch Mountains, about five miles from the city. There are three memorial windows. The chancel window, in memory of the Rev. Morelle Fowler, who was at the time of his death assistant minister of St. Mark's Church, is very fine. It contains three life size figures; on the right St. Peter, on the left St. Paul, and in the centre St. Mark. Most of the money for this window was from St. James' Church, Batavia, New York, where Mr. Fowler had spent the greater part of his ministerial life. The window on the left, just below the choir, in memory of the late wife of T. W. Haskins, of Salt Lake City, represents Faith and Hope, by two life-sized figures, bearing appropriate emblems. The window on the opposite side of the nave, presented by St. Mark's Sunday School, is perhaps the finest in execution; it contains a tree, and a life-size figure of the SAVIOUR blessing little children. The Bishop's Chair, which is a costly and beautiful piece of workmanship, is the gift of a gentleman of New Berlin, N. Y. The organ, one of Mason & Hamlin's, large size, is the gift of St. Thomas' Church, New Haven, Connecticut. The bell, which is the only one in the city, is the gift of two Sunday Schools of the Diocese of St. Louis. It has a remarkably fine tone, and is a blessing to the Mormon capital, as it may serve to remind them of happier days. There is a very beautiful clock at the lower end of the nave near the door, the gift of Mr. Thomas Tutt, of St. Louis, Missouri.

Monday, Sept. 4th, an Ordination was held at St. Mark's Church, Salt Lake, at which time J. L. Gillogly was advanced to the Priesthood. The sermon was preached by the Rev. Wm. H. Stoy, in which he forcibly depicted the triumphs of the Church, and the great need she has of faithful workers and trusty stewards to go with her in her glorious onward march. The Rev. Messrs. Stoy, Haskins, and Kirby united with the Bishop in the laying on of hands, after which the Holy Communion was celebrated by the Bishop, assisted by J. L. Gillogly. The occasion of the opening of this beautiful Church in the heart of the Mormon capital will long be remembered with peculiar pleasure by those who were fortunate enough to be present."

INDIAN TESTIMONY TO THE POWER OF THE CROSS.

A LAYMAN in this City who has been active in supplying the needs of our Indian Mission among the Chippewas in Minnesota, has received from the native Missionary and baptized chiefs of the tribe a touching tribute to his good works, which we have asked permission to print. It will be seen that in their gratitude and love for our lay brother they have conferred a name upon him expressive in their own tongue of the hope and promise of which his endeavors, and the labors of all who are manifesting an active interest in these Indian Missions, are a pledge and assurance to their child-like hearts. May it indeed prove that the "Day Spring from on high has visited" them in these fresh efforts, and that the new dawn may open into the "perfect day":

WHITE EARTH RESERVATION, MINN., *Sept. 18th, 1871.*

VERY DEAR FRIEND AND BROTHER: Please allow me to have little talk with you in the way of writing. I might have written to you long before this, but have been detained by some of the chiefs' action in regard to your great work for them. Here are their words to you:

"We, the principal chiefs and head men of this Reservation, do appreciate your faithful services in our behalf; and, in order to show our deep gratitude to ALMIGHTY GOD that He has moved your hearts for the Red-man, and through your kind words has visited the hearthstones of your brothers and friends in the various parts of your great and happy country, in assisting your great undertaking for us, we have chosen and selected you an Indian name—a name that must be perpetuated amongst our people and rising generation—*Ne-gaun-ge-zhick*—which means, *The Leading Day*.

"We, the chiefs and headmen, do return with thankful hearts and prayers to ALMIGHTY GOD for *Ne-gaun-ge-zhick*, and do ask *Ne-gaun-ge-zhick* to make known to his people who have kindly assisted and sympathized with him for his great work of mercy, our thankfulness and gratitude to all. We give them our hands, our friendship, our hearts and our prayers. We look and feel toward you and them as our nearest relatives in the Christian fellowship.

"We, the chiefs and headmen make known to our brother, *Ne-gaun-ge-zhick*, that the teams, wagons, ploughs, and other useful articles, have been received safely from the hands of our beloved Bishop, and by him distributed to all as far as they would go, to the great joy of all hearts.

"We ask the GREAT SPIRIT's blessing to rest upon you and family, that you may enjoy with strong health many days, and be The Leader of

this unfortunate race, and at last at the right hand of God, that you shall shine like the beautiful stars for ever and ever, is our prayer.

(Signed.) "G. D. Wright (*White-fisher*), A. T. Twing (*Me-zhah-keze-zhick*), J. H. Tuttle (*Na-bura-shkong*), E. A. Washburn (*Min-o-ge-zhick*), Isaac (*Men-a-do-wrab*), and others, &c."

In addition to the above, let me say one word. The useful articles you so kindly sent to my people have been a great blessing to them, and reached us in time to use them. Our Bishop distributed them to the chiefs and to others who are the most deserving and industrious men. When we look back at the once condition of my people—our older men, chiefs and warriors all fallen—fallen without God and without hope in the world, heaviness comes over us and with sorrow of hearts. And again, on the other hand, we feel somewhat encouraged to see what has been done us by those dear friends who have sympathized with us, and who have remembered us with their means and prayers. As the years pass away before us, I find that the record of my humble work is small and looks more unworthy. It is now nearly four years since we first reached this Reservation, and during most of this time I have been a burden to a strange people, in which I feel most ashamed. And yet I feel most thankful to all. God only knows the secret recesses of my humble heart, and He will reveal and make it known to all the faithful donors to the poor. We have made use of their assistance to the great blessing of us all. Our improvement has been slow but sure. Our Christian profession has been unwavering and firm. Every morning we pray, and at every step we think, and on every death we double our diligence to our high calling. To lead these people to the right way and to the right port of eternal rest, rests great responsibility upon me. I feel most unworthy. God pitying me and giving me health, I will endeavour to do my duty as becometh me before God and before man.

Our church has been completed, with the Mission-house. Yesterday, for the first time, we occupied the new church, which was filled. Several had to stand up near the door, for want of room. I told the Bishop the church was altogether too small; our number must increase from year to year. There were nearly twenty palefaces, who joined us in our worship, and who participated with us in celebrating the Holy Sacrament. I made a few remarks to the palefaces. I love to see these palefaces who come and join our worship; and the chiefs were much pleased to see them; and it was very pleasant, indeed, to hear them sing. It was a day long to be remembered, and as interesting to my people as to the palefaces to worship God in a proper place, and in a beautiful church. Our poor hearts and minds have been long in preparing for it. After the Morning Service, and before the people had been dismissed, Chief Whitefisher said before the people: My friends and brothers, what have been your hearts and what have been your minds to-day while

listening to our Missionary? I have been trying very hard to keep my tears from dropping from my eyes, and I failed to do so; something had touched my poor heart. I love you all; I love more to our Missionary; but I love God supremely. I never knew what it is to love God more and what it is to feel happy in God. Why, it is all a bright day to me, and the happiest day in all my life. In my dark days, when I saw a man with tears, I called that man a coward, an old woman. In following the war-paths and in the battles, I was not a whit behind the bravest men of the nation; I have achieved and won the feathers I have worn. The battles I have fought and gained victorious have brought me to the position I now hold, as well as the position occupied by my father. I know my brothers and friends—you that have not studied *what is man*—will call me a coward, an old woman, because you see my tears drop freely to the floor! No, my dear friends and brothers, it is not as a coward I shed tears. I have a different mood—far different from even that of the bravest man. I am the happiest and the bravest man to-day for God, because I am under the banner of the GREAT SPIRIT. Friends and brothers, let us all rise with true spirit; let us be true men and women. Come, my brothers, let us lay the sure foundation for our rising generations. I mean, my brothers, the Christian foundation—the surest shelter, happiness and prosperity; and when it is done, well built, well made, and we have gone and are no more, our children may point to our graves and say: There lay our fathers, who have fought the hard battles for us; to them we owe our happiness and blessing.

And then he turned towards me, and said: My brother, I thank you from my heart that our great father, the Bishop, sent you in our midst, to tell us the good words of the GREAT SPIRIT. Your words have touched my heart; go on, go on, my brother: we look upon you as our father. Do not think of ever leaving us. Oh, no! stay, stay with your people—your own people. You brought them from darkness and from sins. We love you; yes, I know all my brothers love you. God grant you may live many years, and to be useful amongst us, and be the instrument to the great blessing of our poor people.

Chief Twing said: I hope,—my fellow-chiefs and brothers,—I hope we all came in with new hearts into our new church. I, too, rejoice with you all. I think I have made one step more to be a strong Christian man. This is certainly the most interesting Service we ever had. Why is it so? Is it because we have paid more attention to the words of the GREAT SPIRIT, or is it because we have a nice church to worship God? O no. We came in to worship God, our hearts well prepared; we prayed for our Missionary, and the GREAT SPIRIT blesses him to give us good words. In my dark days, and when I heard the Missionary, I said I never would become a Christian man. I spoke against it, and did all I could against it. To-day I am so thankful that the GREAT

SPIRIT did not cut me down like a tree, and that He has spared me to enjoy this most inestimable blessing. Only one thing makes me feel sad; it is when I think of the deaths of our fathers and mothers. They have died without God and without hope in the world. If I could be heard by all the pale faces in the East, I would say to all: *Me gwaech—me gwaech ke nu she ong. Ma kuta we ko nuh ya!* [Thank you, thank you all, that you have sent us Missionary!] I feel to-day like new man. I feel one inch taller, far better and happier than ever before.

He sat down. Two others spoke, whose words I cannot give to-day—I will some other time. Had I not told them it was time to dismiss, many more would have spoken. I feel thankful that my people are so determined to worship God in spirit and in truth.

My health is not so strong as it has been for the past few years; my eyesight and hearing are failing me. To-day I feel ready to go to my final rest, and yet I feel like going on with my work—the great work before me. A young man came to my assistance during the past summer. My people as well as myself thought a great deal of him. He was doing good work. He held Services during my absence, and we missed him very much when he left. One thing why he left was his hard and coarse fare—having no means, and no one could give him his support. To-morrow I take my family to hunting for my own support, and I may be absent two weeks, when I return again to my people. I think I have to do this during the winter to keep me a live Missionary. Dr. Knickerbacker writes me—"Dear Brother: Write to the friends in the East; tell them your condition and circumstances." Now, dear friend and brother, it is very hard for me to do so; I have begged enough already. I feel ashamed to continue to do so. . . . Please kindly remember us to your family. Your unworthy brother.

J. J. ENMEGAHBOWH.

CRITICAL NOTES ON READING AND PREACHING.*

By REV. FRANCIS T. RUSSELL, M.A., *Professor of Elocution in the Berkeley Divinity School, etc., etc.*

ARTICLE XIV.

TRICKS.

It is the province of the critic to treat of everything which impairs the perfection of his ideal—he is "nothing if not critical." Anything, therefore, which detracts from the effectiveness of our Service in reading or speaking, even though it be within the domain of "minor morals," is not foreign to our present purpose.

Assenting to the saying of the old poet,

"Hard is't to teach an *old* horse amble true,"

* Entered according to Act of Congress, in the year 1870, by REV. A. T. TWING, D.D., in the Clerk's Office of the District Court of the United States for the Southern District of New York.

the critical suggestions of the present article must be understood as addressed chiefly to the inexperienced.

Watch in yourself, the critic would kindly and confidentially say to the beginner, the formation of habits in little things in discharging service. Remember that, usually, long before attention is called to it, the little defect in manner, or manners, is *already* a fixed trick, or habit, and it will be found necessary to make a vigorous effort to effect a change.

TRICKS OF POSTURE.—A reverential bearing of the body, in prayer and praise, is something which should be above the trickery of art. It is the honest, reverential heart, giving unconscious outward expression; and it is unfortunate that the pre-occupied mind, and wandering thoughts, are equally true to the law of bodily expression. *Restlessness.*—We cannot associate with such a condition the composure of spirit which the act of worship implies. Some of the Brethren do so fidget and fuss, that it would seem as though their clothing was lined with nettles, and they were trying to get out of it. While in the pulpit, the quiet utterances of Christian philosophy seem sometimes to be delivered by the preacher with his “sea-legs” on. A very eminent Clergyman of the Church, stamps and kicks in his pulpit and desk like a colt in fly-time; another lolls and lounges as though he did verily wish “that this too, too solid flesh would melt.” It is certainly possible to avoid such unfortunate effects of attitude. If, like the body of Elnathan Bangs, [see “New Priest”] “restlessness is the normal condition of the machine,” of the speaker, it would be perfectly safe to throw one’s self into an abnormal condition, and so acquire something like quietude. It is well for the speaker, for the sake of the physical rest it secures, to accustom himself to stand upon one foot or the other, with an occasional change of the weight to the other foot. One Clergyman thought this simple suggestion worth half his salary to him, as it saved so much strength, it having been his habit to stand bolt upright upon both feet all through the hours of erect posture. It may seem that we are descending to trifles, but we cannot so consider it, when we recall the fact that at a single Service, where many Clergymen were present, the writer was asked four times over by different persons, who that Clergyman was who fidgetted so much. In sitting, the same law of quietness of spirit should possess the man. Would that some might understand the strength of sitting still! It should be noticed that the surplice is for the purpose of decently robing the body,—the restless ones should be careful in their squirming and wriggling not to appear as the lap-wing with the shell half on, or to disport impish legs of black, unexpectedly springing out of a large white body. An eminent Presbyterian has found it well to compel propriety in these respects, by clothing his Deacons with surplices open only at the top.

TRICKS OF THE TOILET.—We select the expression, because the little improprieties could be avoided by completing the toilet outside of the chancel. Never can the writer forget the sudden transformation in his eyes, of his angelic Pastor into a human sloven, when, by accident he raised his eyes during the Confession in the Service, and found the leader of the Devotions cleaning his finger-nails. He was a saintly man, but at that moment thoughtless. At another time, the same youthful worshipper was further convinced that all men are mortal, when the Priest in his clean surplice, officiating at the Holy Table, very audibly hawked, and as visibly spit, in the midst of the solemn Service. It is better for the Clergyman to suffer singly and alone, than for the whole congregation to become sympathetically affected, as is the case where the cravat pinches the throat, and the man is incessantly tugging at it, till it seems as though one must step forward and help him. Perhaps the most common habits under this division are found in the *attacks upon the face*,—removing pustules, or scratching the ear, rubbing the face, arranging the hair, stroking the beard, &c., &c. Strange to say, these nervous habits are more frequently noticed during the reading of the Lessons than at other times—to show, perhaps, the infinite ease of the reader. A young clerical brother never reads the Service where the critic chances to be present, but that he seems to be one of those whose “eyes purge thick amber and plum tree gum.” It is unfortunate if this is the state of the eyes at early morning, but surely the reader might be up betimes, so that he could make his toilet before he reaches church.

TRICKS OF INATTENTION.—Staring around the church, spying out cobwebs in the roof, arranging folds of surplice, &c., &c. These and similar acts do not show that the mind is intent upon the Service, and do not prepare the congregation for the reverence and fervor of the words which follow.

TRICKS OF IMPROPRIETY.—All which has preceded might be comprehended under this head, but we wish to add a reference to the well-known Garrick anecdote about the treatment of the books. The rebuke he administered to the young Clergyman was, no doubt, well deserved, for the Bible and the Prayer Book should not be handled as the merchant's day-book and ledger may be. The writer has in mind the reverential manner in which a certain Clergyman opens the Bible and turns its leaves—it is a lesson in itself, and the very action naturally prepares the congregation to listen to the Word of God. There is no boxing or cuffing of it, or slamming it about after the manner of some readers, but it is treated as containing precious words of revealed truth. Right feeling and a little thought will direct to right action in this connection. Oftentimes our sense of propriety is violated when a Clergyman wets his thumb to turn a leaf in a book or sermon. Ugh!

THE HANDKERCHIEF TRICK.—It would require volumes to exhaust the treatment of this subject. It is enough to say of some speakers that the handkerchief gets the better of them, and they seem to give more attention, during their speaking, to its use and its being properly tucked away than to anything else. Like Sheridan's piece of pack-thread, they would be lost without it. With some, the drawing forth of the handkerchief from its place of concealment seems to be a sort of invariable accompaniment to the rhetorical climax or the peroration of a division. There is one well-known divine who never uses his handkerchief in public speaking without provoking a smile throughout the congregation, because he employs it so vigorously that one would think he was trying to push his nose upwards off his face, and then packs it away like a wad under his armpit ready for the next assault. Still another seems to study the art of heaping up a pile of cambric on the altar or pulpit, like a dish of whipped cream. A late writer thus describes the handkerchief of a certain popular preacher: "There are times when the text demands no gesticulation, and then comes in the full power of the handkerchief. Automatically the busy fingers roll up a corner, measure the hem, tug at the texture, and the next moment the hand swallows the whole square of cambric in one energetic, clinching gesture. It is transferred from one hand to the other; is caressed, crushed, unfurled, and may safely be called the banner of the pulpit." Another late writer refers to Lord John Russell's remarkable vitality as evinced in his use of his handkerchief, which is equal proof of the vitality of some clerical speakers: "After having taken several reefs in an enormous bandana handkerchief, he envelops his nose in its folds, applies both hands, and gives such an unapproachable blast, accompanied by a spasmodic movement of the whole body, that it seems as if his little frame would fly apart in all directions, from the sheer violence of the convulsion."

TRICKS OF FACIAL EXPRESSION.—Too numerous to particularize. Avoid all appearance of distress, if possible; at the same time, suppress Mark Tapley. Surely some Clergymen have never thought of how unfortunately a trick of expression may misrepresent them and their noble mission.

We have written humorously—some people are more willingly laughed out of little habits than cured by other means. The subject certainly has its grave side, and let us hope that the treatment has not been too flippant to suggest it. But, evil as this manner of treatment may be, it cannot be half so bad as the offences against propriety, good taste and good breeding, which it aims to correct.

*THE RECTOR OF ROXBURGH;**

OR, THE SPIRIT OF MISSIONS.

CHAPTER VI.

WE now have to turn to the Missionary meeting, for which the Rector of Roxburgh had made the necessary preparations, though not without some concern. But when Wednesday came, and his clerical brethren began to arrive in goodly numbers, his spirits took an upward flight.

He had at first supposed that his own study would accommodate the members of the Association at the morning session, but such was the attendance that it was found necessary to adjourn to the church, where a table was placed for the President and Secretary in front of the chancel. In due time, reports were read, the finances looked into, and discussions started in connection with plans for the advancement of the Church's interest within the County. At the right time, the Secretary produced a mammoth county map, prepared for Missionary purposes, and rolled upon a pole. This he hung across the rear wall of the chancel, to show the location of the various churches and their relations to the unimproved districts around them. And, on examination, it was found there were at least a dozen new fields already waiting to be occupied, and it was argued that every church should take a part in the work.

"There, for instance, was Millville, only five miles from Roxburgh. Just the enterprise for St. Mark's," said the Secretary, who pointed out the various localities on the map with a long pole, at the same time throwing in strong, parenthetic encomiums in regard to the use of Missionary maps.

"Yes," was the Rector's reply, "an admirable opening, no doubt; but I fear that our people are hardly ready to take hold of it yet. Besides," he added, "we are very much behind in our own matters." The Rector of Roxburgh found that, in reality, he was some way off from the working point.

The Secretary did not reply that that was an old story; though he wanted to. It was the story told by Dr. Walton's predecessors, as well as a great many persons' predecessors, time out of mind. Still, the meeting was profitable in its results; for pledges were made, a new station was adopted, and all felt encouraged to persevere in the work. The Rector's part in the matter had indeed proved somewhat passive; but when, late in the afternoon, the session was ended, and the members separated for dinner, he found that he had drifted into a better position, while the thought of the hostility existing in the parish was well nigh forgotten.

Quite a number of the Clergy were invited to dine at the Rectory, and enjoy a hospitality that the Incumbent could neither afford to dispense, nor to dispense with; and which was followed by a lean larder for some time afterwards. The guests, who sat at the board, knew very well that the feast was the precursor of a fast, yet this inward persuasion did not affect their spirits, nor destroy their appetites. They would do the same thing in turn, and, with a smiling martyrdom, play into the relentless cog-wheels of "Society," which, in its present constitution, expects Clergymen, who exist on a dole of seven or eight hundred a year, to live and act like gentlemen of wealth.

But I was going to tell the reader where the Clergymen went to take what was a very late dinner for the steady-going New-England town of Roxburgh, in which the people had not yet adopted that outrage upon nature which is implied in a systematic dining after dark. For once, however, they strained a point, rather than to sandwich their entertainments between two sessions of a private meeting. So, while some (and, as we have said, too many) went to the Rectory, a much larger

* Entered according to act of Congress, in the office of the Librarian of Congress, at Washington.

delegation took their way to the stately residence of Mrs. Lawyer Mason, whose household had been busy for three days previous with the preparations for this event. Others scattered by ones and twos; and while the Rector stood for a moment in the church porch with the last of the departing members, a horse and buggy, in charge of a bright and intelligent looking lad, stopped in front of the steps, while at the same time the young driver raised his cap by way of salute, and turned the front wheels aside, as much as to say, "all ready."

"Ah, Sam, so you are here promptly on the time," said Dr. Walton's companion, "but I might have expected it;" and with this he grasped the lad by the hand.

"Surely, Brother Mountfort, we are not going to lose you at the Rectory?" said Dr. Walton.

Now, we have not mentioned Mr. Mountfort, the Minister of "the Corners," yet he was present at the meeting. He had made no speeches, and remained an attentive listener, throughout, as is the custom of many of our best pioneers, who, instead of firing off their zeal in grandiloquent words, incarnate their thought in consecrated *deeds*, and so speak to all time. But let us not digress.

"Yes, Doctor," was Mr. Mountfort's reply, "I am going to spend an hour or two with my friends the Cheevers, whom I promised to visit the first time I came to Roxburgh." And so saying he was off.

Less than half an hour—for Ezekiel Cheever would abide no beast laggard after its kind—brought them to the home of the family, which lived in one of those characteristic farm-houses with its neat out-buildings, trim fences, and traditional well-sweep, aiming upward like a Paynim's awful lance, ready to charge the unseen foe, secreted, no doubt, in the crown of the shadowy elm that ever towers hard by.

Ezekiel himself stood near the porch as his visitor rode up, arrayed in his Sunday suit, whose brass buttons, in the light of the declining sun, vied in splendour with the row of well-scalded and polished milk-pans, shelved near the dairy window in a seemly row. By this time the reader probably knows Ezekiel Cheever too well to require any further description; so we will go straight on, and say that, early in the afternoon, he had "punished" the last refractory clod on the surface of the field which he had been breaking up on the Snowdown Farm, and had come home in season to receive "The Elder," as he occasionally styled his former Minister, when early training projected itself into the present from out of the non-episcopal past. This time, however, he made no mistake, and had on his best ecclesiastical air; though when he seized the hand of Mr. Mountfort, he pressed it with that vice-like strength which the simple and correct life of a New England farmer engenders, declaring that to see him was "good for the eyes," and inquiring after "all the folks at the Corners." As the public meeting of the Association was still to come off, Mr. Mountfort did not enter upon an exhaustive account of his flock, but raised counter inquiries concerning Ezekiel's mother, who quickly appeared, and warmly greeted the Clergyman, leading him into the "best" or "front room," ordained of old to serve only on high occasions,—and planting him in the great bow-back rocking chair, furnished with its flaming chintz upholstery. It was plain enough that the Minister of the Corners was "company," and *ministerial* company, too. Still, in the course of his Missionary experience, he had acquired not a little tact, and therefore, as the Cheevers were delighted to observe, Mr. Mountfort had no difficulty in making himself entirely at home: and yet, but for his own skill, despite the efforts of his entertainers, he might have been as uncomfortable as the gentleman in tight trousers, cut-away coat and bell-crowned hat, who, with a tall lady in a coal-scuttle bonnet, figured as adjuncts to the obelisk and weeping willow in the funereal print on the wall—the said print being flanked on the one side by a distressed portrait of a Cheever of a former generation, and on the other by a framed sampler whereon another ancient representa-

tive of the same race had proved her skill in embroidery, by working a eulogy upon Virtue, prefaced with some lines beginning, "Perseverance is my name."

On the walls of the elegant parlor of Mrs. Lawyer Mason, her guests that day saw exquisite works of art, and the attentions paid were so skilfully performed that it was delightful to be their object; but none were received with sincerer greetings, nor enjoyed their visit more than Mr. Mountfort at the Cheevers. This, however, was not owing to any lack of refinement on his part, for among all Mrs. Lawyer Mason's guests there was not one superior in taste to the somewhat unknown Minister of the Corners; (which place by the way has since, after the fashion of the times, had its name changed to "Brookville," for the reason, as Mr. Mountfort says, that beautiful streams of water abound there; though the Brookses, who by accident have recently become rich, and live in New York during the winter, try to impress strangers by insinuating that the whole thing was meant as a deserved compliment to the family name.) Mr. Mountfort's ministry had been cast chiefly among the people of the secluded rural districts, whom at the outset he viewed with little favor, but whom he soon came to regard with sentiments of the truest respect and the warmest esteem; and early in his ministerial life he relinquished that habit which clings to so many, of living in the expectation of being called to a city parish, to be surrounded by all the elegancies and refinements of metropolitan life, for which they deem themselves pre-eminently fitted, and in which, also, they think they can alone maintain a contented mind. Mr. Mountfort's experience taught him that what is more distinctly recognized as the Missionary field had attractions peculiarly its own, and he realized that a person bent on doing good could be at rest almost anywhere. Hence he lived a happy, contented life, and, when he went among the people, he had no difficulty in meeting all in the most frank and affable manner, finding his own culture no bar to the outflow of his sympathies. This was not only because his sympathies were wide, but because his culture was *thorough*; for it is the men of superficial training, whose classics and æsthetics are mere outside things, who cling with the greatest tenacity to the charmed circle of the *ton*, deeming the Missionary field unworthy of their talents, and shrinking from contact with human nature's rough ore.

Thus it came about that, as we have said, Mr. Mountfort was at home, and able to parry, without appearing to do so, the excess of civility that the Cheevers and multitudes like them are wont to bestow upon guests, and especially the Clergy; entering at the same time into the principal subjects that usually engaged their thoughts, now drawing out Ezekiel in some of his shrewd remarks, now inquiring about Sam's studies, or asking for the particulars of his voyage down the Pawtuxet on the hay-stack, and, again, discussing with Mrs. Cheever the best method of making cheese. Finally supper, or, as it might be called, dinner, was announced, proving a compound of both, and wonderfully toothsome, though Mrs. Cheever declared that she was "really ashamed" it was "so poor." The hungry Missionary, however, strongly protested, and clinched his affirmation by repeated attacks upon the piles of good things, in which he was ably seconded by Ezekiel, who said that "Mother was only a fishin' for a compliment," (which Mrs. Cheever inwardly acknowledged to be true, as she was one of the best housewives in the county) and at the close joined vigorously in the raid upon that delicious New-England dish of baked apples and cream.

After the repast was concluded, there was still a full hour at their disposal, and then from temporal they passed by easy transition to spiritual and ecclesiastical subjects. And in the course of his conversation with Mrs. Cheever, he found that her mind was greatly changed on the whole question of liturgical worship and church government.

Of the character of Mrs. Cheever the reader must have gained some conception from the story of her son, given in the two previous chapters. She is there represented

as one of the strict Calvinists, but nevertheless willing that Ezekiel should choose his own ecclesiastical connections. Yet during the time that elapsed between his Confirmation and her removal to her present home, she had made considerable progress. At the old meeting-house, after the secession of Ezekiel, she never felt the same. It is true that Sam, whose name we shall pretty soon have to spell out in full, still continued to sit by her side in the great, lonely, high-backed pew, but somehow he appeared a little restless. He had been several times on extra occasions to St. Paul's Church with Ezekiel, and was fond of humming chants, which he quickly caught; so that his mother thought that she should be obliged to go herself and see what the charm could be. But then she had believed from her youth up that the Episcopal Service was highly Popish: still, if this were so, would *Ezekiel* like it? On the whole, she thought she would go, some time, just for once. She was encouraged in this resolution by Elder Shumway himself, who finally came to have no heart in his own denunciations of Episcopacy. And when his itinerant successors came into possession of the the pulpit, they spoke language of a new and later generation. Puritanism in all its thought was a violent revulsion from Catholicity. The founders of New England in their severity had gone too far, and the sons of the Pilgrims were finding it out. But Mrs. Cheever, though a woman of excellent native strength and judgment, was not familiar with the interior merits of the subject, and did not understand what the falling off on the part of the preachers meant. Elder Shumway himself wavered a long time before he left, especially on the subject of the "decrees," though not in season to mitigate the feelings of Ezekiel. He evidently viewed the subject as just a little more "inscrutable" than he did when he was young, and ceased to be quite so positive. But those who came after him with occasional sermons totally *ignored* what at the founding of the Society had been proclaimed as the "marrow of the Gospel," or else indulged in equivocal expressions especially in regard to Calvinism, that made the deacons stare. Were the watchmen pulling down the walls? Mrs. Cheever thought so, sometimes; and if that was the case, was it not time to consider where she should go? Therefore one Sunday evening, after having heard in the morning some particularly uncertain sounds at the Corners Meeting-house, she resolved to pay her long meditated visit to St. Paul's Church, and notified Ezekiel accordingly. The Service was performed by Mr. Mountfort in the good old-fashioned way, which ought never to be given up; and, as the result, she was almost *veered* to find that there was not an objectionable phrase from beginning to end, much less any Popery; while (somehow or other and contrary to her expectations) the "printed prayers" after all seemed to "come from the heart." Then followed the sermon, in which there was *no uncertain sound*. It was full of the old Gospel, and she wondered if such sermons were always preached in the Episcopal Church. Ezekiel said he "didn't know, but that was Mr. Mountfort's style."

After this, Mrs. Cheever had many communings with herself about her position, especially as the administration at the Meeting-house grew more and more irregular, and, with "occasional preaching," the people were being blown about by every wind of doctrine. But then, if she went with Ezekiel, what would become of the old belief in special Providence, a belief that so wonderfully supported her when her husband was crushed by the falling tree? Ezekiel did not know how to deal with this, but mentioned it to Mr. Mountfort, who pointed him to the Seventeenth Article, which he, in turn, showed to his mother. She was surprised to find that the Church had taken the whole subject into consideration, though without assuming the risk of reducing it to rigid and inflexible forms, liable to oppress and harrass the mind, if not to wound the heart. And as she pondered the subject she found herself considering whether it was not wise, after all, to avoid positive and dogmatic forms in connection with such deep and mysterious themes. That God governed the world, all admit-

ted. This being so, why not rest in that lofty and assuring belief, without vexing the mind about the precise method, or seeking to reconcile the fore-knowledge of God with every accountable action of the individual. Had not her religious teachers in framing their inflexible system gone too far? Besides this, as she turned over the leaves of the Prayer Book she came upon a hymn that summed up her present feelings better than anything else, the hymn beginning, "God moves in a mysterious way," a hymn in which many a weary mind, after long and fruitless struggles over the secret things of God has at last found rest. Really, the good woman asked herself, would not Ezekiel's Church do for her after all?

While this query was floating in her mind, they removed from the Corners to their present home. And here in Roxburgh the roots were all up. Occasionally she went to the Congregational meeting on the Green, near St. Mark's, but generally she went with Ezekiel and heard Dr. Walton, whose discourses she relished highly; and she was beginning to learn the ways of the Church. Moreover, she thought Sam, who was studying Latin, would be a Minister,—she hoped so at least. It seemed to her as if he was "saved in the apple tree on purpose to be a Missionary." In that case, she had a feeling that you might "count him for the Episcopalians." And she didn't want to be separated from her children, especially from Sam, "the image of his father." While she saw Sam, she felt that she was near the good man who had gone "over the river." All these matters she rehearsed with Mr. Mountfort, who saw that Nature was strongly enlisted on the side of Episcopacy, and in his own mind he prophesied the result.

But by this time it was necessary to prepare for the ride, and just then Sam announced that the carriage was ready. The report of the Missionary meeting, however, will of necessity be laid over until the opening of the next chapter.

OUT OF THE ASHES.

A GREAT Dramatist has told us that there is a tide in every man's life which, if taken at the flood, bears him on to fortune. Still we are not told how to detect that favorable flood by signs infallible; and we must remember, also, that it takes something more than mortal gauge to indicate the exact moment when fortune sends the happy turn. And as with communities, so with men; unless, indeed, the former are slower than the latter to recognise and seize the golden moment big with the mighty pledge. Often, however, the wish being father to the thought, the community feels the favorable tide *before it comes*. Then it is fevered by the dream of success, and rushes into competition with the world. As a natural result, the wrong judgment is arrested by calamity, and, instead of proceeding smoothly into the haven of assured prosperity where they would be, the stream plunges the people over a fall. Then we are reminded of the warning words of St. James, sounding through the line of centuries: "Go to, now, ye that say, To-day or to-morrow we will go into such a city, and continue there a year, and buy and sell, and get gain."

And what an illustration have we of this in the story of fire-scourged Chicago!

Yet, in connection with this fearful calamity, we have no desire to read our friends a homily on the deceitfulness of riches, for the pulpit has already moralized on the dreadful theme. And yet there is one point in this connection that has perhaps not been urged, though every Sunday the lesson is pressed upon dull ears, in multitudes of Churches, through that sentence of the Offertory which admonishes us while we have time, to do good.

Now, as regards doing good, most men are accustomed to indulge in brave resolutions. With these, indeed, their path is often well paved. Before a certain class of minds, operated upon by mixed motives of duty and generosity, there is a prosperous future, not far off, in which there will be abundant opportunities for magnanimous acts. With such, there is "time enough yet." They are sailing with the prosperous and unfailing flood, and the future is sure. Such was the case with multitudes (not only in Chicago but all over the land,) an hour before the doomed city was wrapped in flames. Already increased in goods, and prosperous beyond example,—for none of the most renowned cities of either ancient or modern times possessed the transmuting, Midas touch, in such a superlative degree,—the little village attached to the rude stockade had, in a few short years, become the second city in the Union; while her merchant princes were confidently stretching out their hands to grasp the sceptre of the West. But, in an unexpected hour, they found that they had misjudged the signs. Then the flame leaped forth and fastened itself upon the accumulated wealth, reducing it to ashes, so that the great city, whose far-famed garner was bursting with corn and wheat, was fain to stretch out scorched and blackened hands, to beg for a crust of bread.

But the loss of wealth, in itself, is a secondary thing, upon which we do not desire to dwell. A greater loss than this is to be taken into the account, even though the press of the country, and the pulpit too, may be silent on the theme. A cold, hard, calculating mind may be slow to believe it, yet there is, nevertheless, a greater loss to be considered than that which pertains to silver and gold. We mean the loss of God-given opportunities,—opportunities for doing good—opportunities of which no future accumulations of treasure can buy the return.

An hour before the outbreak of the flames in Chicago, many a rich

man, with a stroke of his pen, could have sent forth an imperishable influence for good, and released a power that floods could not drown or fires burn. With a word, he could have despatched a message of redeeming love to echo forever. But to-day the opportunity is gone. The priceless privilege has fled. For the School of the Prophets which he would have founded, he cannot buy a brick; and as for "his" Missionary, whom he was resolving to send—when will *he* be in the field?

Let us say again, that we have no desire to repeat stale homilies on the evanescent character of wealth. We have heard enough about that, in connection with the great disaster that has so touched the land. What we need to insist upon most in the present age of the world is, not that riches have wings, *but that opportunities can fly*. This is the lesson that we would draw from the conflagration of Chicago. And we would that it might be heeded, especially by all those friends of Missions who are now resolving upon, but not carrying in practice, liberal things. Remember that opportunities can fly, and, *while there is time*, seek to do good unto all men, but especially unto them who are, or who are yet *to be*, members of the household of faith. This is the exhortation that to-day rises from those ashes, in which the gold not only became dross, but in which priceless opportunities forever perished. Therefore, at the beginning of another Missionary year, we urge upon our readers the importance of *insuring their opportunities* equally with their wealth. We say "equally," but what thoughtful Christian man does not recognise the fact that opportunities have the first claim, since at the last, what we shall mourn will be, not the forfeiture of wealth that we did not bring into the world and cannot carry away,—but the absolute and irremediable loss of golden openings presented in hours of peaceful prosperity, when we *might have done noble things for the cause of God*. Permit us, then, dear friends, to beg you one and all to begin the Missionary year aright, and with the instant improvement of every opportunity, hearing from amid the charred and blackened streets of Chicago, and the burnt villages of Michigan and Wisconsin, the warning, "WHILE WE HAVE TIME, let us do good."

GREEK TO INDIAN, GREETING.

THE Rev. Dr. Hill, our oldest Missionary, now in this country for the purpose of attending the General Convention, brought with him the following letter, written to Minnehaha, an Indian convert, by her "Christian

Sister in the Greek Church, Euphrasia." This young Greek is one of Mrs. Hill's pupils in the American School at Athens, where of late a great interest, manifested by deeds as well as words of love, has been aroused in regard to our Indian Missions. The letter was first written by Euphrasia in Greek, and then translated by her into our language, with no assistance except a little help from Mrs. Hill in rendering it into good English.

After its receipt in New York, and before there had been time for CHRIST's young disciple in the West to know of the affection felt for her by one so far removed by space, yet so near in heart, the news came that Minnehaha was dead.

Gone, now, to prove by sure experience how true and strong is the Communion of Saints, she needs no longer the testimony which this letter could have given. It is left for us to learn the lesson, and to be taught therewith that the Church on earth and the Church in Paradise are in His sight indivisible, Who knows no such word as distance or separation, having made his baptized children one in Him.

GIVE PEACE IN OUR TIME, O LORD.

MY DEAR MINNEHAHA :

Although you do not know me, nor has the name of my country ever been heard of by you, yet among Christians it is not personal acquaintance that constitutes friendship, but love to our LORD JESUS CHRIST which draws us toward every fellow creature as toward a brother. I write to you if only to show you that *love* unites the souls of all the followers of CHRIST; and how their hearts beat with joy, whether far or near, when new ones are gathered into CHRIST's Fold.

In a letter of a Missionary to his sister, I read about you; and as I had just finished the poem of *Hiaiwatha* in which a person named Minnehaha is one of the characters—who lived before the white man came to your land and consequently before the light of the Christian faith was spread among your race—I compared the unhappy condition of that Minnehaha, who walked, not knowing her way, nor having any hope of salvation and eternal life, with yours who through faith in CHRIST have been redeemed from your sins, and have hope in the life to come; whose steps are safely guarded through the pathway of this life by the light of the Gospel, and secure under the Paternal care of Him who gave even His SON to be sacrificed for man's sake. How happy you must feel now that you know that you have a loving FATHER in Heaven who hears all your prayers, who looks upon all your acts, who

loves you infinitely more than your earthly parents love you, and who promises you eternal happiness if you keep His holy commandments on earth. Do you not feel as if you were regenerated and a new world opened to you?

Yet these are not the only advantages you have acquired by becoming a Christian. You have entered the great community of Christians, and have gained by this the love of many kind friends, and you are a sister to all those who are united by the love of JESUS, of whatever country or condition they may be. Look only on those kind persons, who having left their pleasant homes and dear friends have come to you to preach among you the Gospel, guide you to the Kingdom of Heaven, and alleviate your earthly miseries. Do not you feel that their love towards you exceeds everything you have ever known? Live then happy, my dear child, under the guidance of the HOLY SPIRIT; endeavour all the days of your life to know and comprehend better the truths of the Gospel; love and cherish those who work for your good; try to show your love and gratitude to the SAVIOUR by making others of your kindred know and love Him. "Be faithful to the end, and you will gain a crown of life."

Your Christian Sister,

of the Greek Church,

EUPHRASIA.

ATHENS, GREECE, *August 19, 1871.*

ACKNOWLEDGMENTS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from September 1st, to October 1st, 1871, inclusive:

ALABAMA.			DELAWARE.		
<i>Mobile</i> —Mrs. C. quart. paym't....	10 00	10 00	<i>Claymont</i> —Ascension, Mrs. C....	10 00	
			<i>Milford</i> —Christ, Add'l.....	6 25	
ALBANY.			<i>Wilmington</i> —Rev. T. G. Littell		
<i>Cambridge</i> —St. Luke's.....	4 00		\$5, Mrs. T. G.		
<i>Luzerne</i> —St. Mary's.....	1 01		Littell \$5, for Jubilee Fund.....	10 00	26 25
<i>Schenectady</i> —St. George's....	20 00	25 01			
CENTRAL NEW YORK.			EASTON.		
<i>Cleveland</i> —St. James' S. S. for Bp.			<i>Kent. Co.</i> —St. Paul's Parish.....	6 00	
Tuttle.....	7 32		<i>Newtown</i> —St. Mary's, for Santee.	2 00	8 00
<i>Camden</i> —Trinity.....	1 75		GEORGIA.		
<i>Elmira</i> —Trinity.....	50 00		<i>Darien</i> —St. Andrew's.....	3 25	3 25
<i>Guilford</i> —Christ.....	2 13		ILLINOIS.		
<i>Holland Patent</i> —St. Paul's, for Bp.		10 00	<i>Cairo</i> —Redeemer.....	5 00	5 00
Tuttle.....			IOWA.		
<i>Ithaca</i> —St. John's S. S., of which			<i>Keokuk</i> —Mrs. O. P. McD., for Bp.		
Bp. Randall \$12.08, Bp.			Tuttle.....	10 00	
Tuttle \$6.63.....	18 71		" St. John's, Bp. Kemper,		
<i>Owego</i> —St. Paul's.....	15 63		Miss. Society.....	10 74	20 74
<i>Pierrepont Manor</i> —Zion, for Rev.			LONG ISLAND.		
J. J. Enmegahbowh....	117 78		<i>Brooklyn</i> —St. Peter's Mission		
<i>Utica</i> —Grace, for Bp. Tuttle.....	2 00		Chapel.....	8 35	
<i>Cent. N. Y.</i> —Rev. W., for Bishop			<i>Oyster Bay</i> —Christ.....	49 00	
Randall.....	1 00	226 32	<i>Patchogue</i> —St. Paul's.....	2 00	
CONNECTICUT.			<i>Sayville</i> —St. Barnabas'....	3 00	62 35
<i>Bethel</i> —St. Thomas'.....	8 30				
<i>Hartford</i> —Miss M. L. R.....	10 00				
<i>Westport</i> —Christ, "R." for Rev.					
Robt. Jope.....	5 00	23 30			

MARYLAND.			
Baltimore—E. F. S.....	3 50		
Harford Co.—St. Mary's.....	20 00		
Washington—Mrs. E. M. B. \$5, Mrs. G. \$10, for Bp. Tuttle.....	15 00	38 50	
MASSACHUSETTS.			
Fall River—Ascension S. S.....	4 00		
Hyde Park—Harry Thatcher.....	50		
Sheffield—Christ.....	10 20		
Taunton—Mrs. S. L. Crocker.....	50 00	64 70	
MICHIGAN.			
Grand Rapids—A widow's mite...	1 00	1 00	
NEW JERSEY.			
Hudson City—Holy Trinity.....	10 00		
Mt. Holly—St. Andrew's.....	45 00		
Newark—St. Barnabas,.....	5 00		
Christ.....	35 00		
NEW YORK.			
Fishkill—Trinity.....	5 00		
Fordham—St. James.....	86 51		
Irvington on Hudson—St. Barna- bas.....	253 00		
Marlboro'—Christ.....	3 50		
Mott Haven—St. Mary's.....	24 27		
New York—St. Paul's, a member. Calvary Chapel, five- cent coll.....	50 00		
St. John Evangelist, a member ½.....	29 00		
St. Ambrose, for Mis- sions in Utah and Oregon.....	25 00		
Nativity Schools, of which for Bishop Tuttle \$10, Bishop Morris \$10.....	19 15		
Isaac S., monthly payment.....	20 00		
Dr. Parsons, through Rev. E. Cowley.....	5 00		
Miss M. L. M., a thank-offering, for Rev. J. J. Enmegah- bow's Church.....	25 00		
Mrs J. S. B.....	40 00		
Daisey Bell.....	5 00		
Portchester—St. Peter's.....	5 75		
Piermont—Christ, of which from Jas. F. DePeyster \$10; Mrs. R. E. Liv- ingston \$10, for Rev. W. K. Douglas.....	60 00		
Rondout—Holy Spirit.....	126 70		
Saugerties—Trinity, of which for Bishop. Whitehouse \$25.....	5 00		
Trinity S. S., for Indians.....	128 27		
West Farms—Grace.....	10 00		
Yonkers—St. Paul's, a member, for Rev. T. G. Crump, horse.....	7 12		
	5 00	941 27	
OHIO.			
Ashtabula—St. Peter's.....	30 70	60 20	
Collamer—St. Paul's.....	5 50		
Chillicothe—Dr. R. D.....	5 00		
Massillon—St. Timothy S. S., for Bishop Clarkson In- dians.....	19 00		
PENNSYLVANIA.			
Oxford Church—Trinity, of w'ch for work among Indians \$60.....	310 00		
Crescentville—(Oxford Ch. Chapel)	25 59		
Chestnut Hill—St. Paul's.....	221 55		
St. Paul's, Bessie and Sophie Bor- rie, and Marie N. Welsh, proceeds of a Children's Fair.....	4 00		
Germanstown—Calvary.....	58 32		
Kingsessing—St. James', Thos. Spark's paym't of pledge of \$1 per day for one year.....	365 00		
Radnor—Good Shepherd, of w'ch for Bp. Gregg, \$12.18; for the family of the late W. Stewart of Waterford, N. J., \$17; for St. Peter's Church, Rancocas, N. J. \$10.....	39 18		
Seigfried's Bridge—Mrs. A. B. W., for Indians.....	2 00		
Miscel.—A member of the Church of the Holy Cross, for Rev. T. C. Betts \$5; for Rev. J. J. Enmegah- bowh \$5.....	10 00	1035 64	
PITTSBURGH.			
Meadville—Christ.....	20 00	20 00	
RHODE ISLAND.			
Bristol—St. Michael's, Ladies' Benevolent Society, for Bp. Tuttle.....	35 00		
South Portsmouth—St. Mary's....	9 00	44 00	
VERMONT.			
Sheldon—Grace.....	17 09	17 09	
VIRGINIA.			
Culpepper—Merchant Hope Chapel for Ponca Indians.....	10 00		
Eastville—In Memoriam.....	5 00		
Middleburgh—Meade and John Parish.....	20 25		
Richmond—Agnes and Sallie Mayo, for Indians..	1 35	36 60	
WESTERN NEW YORK.			
Niagara Falls—A widow's mite, for Santee.....	10 00		
Watkins—A friend, for Salt Lake.	2 50	12 50	
LEGACIES.			
Estate, Thomas Martin Taylor...	5966 66	5966 66	
SOLDIER AND GUEST.			
Receipts for the month.....	62 65	62 65	
ARMY DEPARTMENT.			
Receipts for the Month.....	69 06	69 06	
MITE CHESTS.			
Receipts for the month.....	944 32	944 32	
MISCELLANEOUS.			
M. A. C., for the Indian's.....	10 00		
"E." for Rev. Mr. Crump's horse.	1 00		
Mites for Missions.....	10 00		
S. N. A., for the Indians.....	3 05		
Interest on invested funds.....	805 00		
"L." for Santee \$1.85; for Rev. J. J. E. \$1.85.....	3 70		
A friend, for Cabinet Organ at Ashville, N. C.....	101 25	934 00	
Received for General Purposes.....	\$10,197 12		
Received for Special Purposes.....	556 29		
Total Receipts for the month.....	\$10,753 41		
Amount previously acknowledged.....	139,970 18		
Total for year ending September 30, 1871....	\$150,723 59		

A JUBILEE NUMBER

OF THE

SPIRIT OF MISSIONS.

THE BOARD OF MISSIONS, at its recent Triennial Meeting in Baltimore, instructed the Secretaries of the Committees to make the December number of THE SPIRIT OF MISSIONS a JUBILEE NUMBER.

It has occurred to the Secretaries that many others besides the subscribers to this Periodical might desire to possess and preserve a copy of a work so exceedingly interesting as this will be, in itself, and for future reference.

The volume will contain :

1. The Triennial Sermon before the Board of Missions, by Bishop KERFOOT, of Pittsburgh.
2. The Addresses delivered at the Missionary Meeting, October 6th, by Bishop STEVENS, of Pennsylvania; Bishop SELWYN, Lord Bishop of Lichfield; and Bishop CLARKSON, of Nebraska.
3. The Addresses delivered at the Missionary Jubilee, by Bishop SMITH, of Kentucky; Bishop BEDELL, Assistant Bishop of Ohio; Bishop RANDALL, Missionary Bishop of Colorado &c.; Bishop PAYNE, Missionary Bishop to

Africa ; Bishop COXE, of Western New York ; the Rev. Dr. SCHENCK, Rector of St. Ann's Church, Brooklyn, L. I. ; Bishop TUTTLE, Missionary Bishop of Utah, &c. ; the Rev. BENJ. A. ROGERS, Rector of St. David's Church, Austin, Texas ; and Bishop WHIPPLE, of Minnesota ;—the latter Address including the GOD-SPEED TO MISSIONARIES, RETURNING TO THEIR WORK.

4. The Address delivered before the Board of Missions, on "Woman's Work in the Church," by the Very Rev. Dean HOWSON, of England.

5. A *Fac-simile* of the letter of Euphrasia to Minnehaha.

It is the design to include also in this volume a Lithograph likeness of Bishop SELWYN.

The price of the volume, handsomely bound in cloth, will be One dollar ; in paper covers, Fifty cents.

As the size of the Edition of this volume will depend upon the orders received, persons desiring to have the work are requested to forward their names to 22 and 23 Bible House, New York, without delay.

SPECIAL NOTIC.

BRETHREN OF THE CLERGY AND OF THE LAITY are earnestly requested to inquire concerning WILLS admitted to probate in their several parishes, in all cases where they have reason to suppose that property has been left by legacy or bequest to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, and to communicate the facts without delay to the Secretaries.

Information has recently been received at these Rooms, through parties from whom we had no right to look for it—that Wills, admitted to probate four or five years ago in a single County in this State, provide for legacies to the amount of Six Thousand Dollars, concerning which no previous advice had come to hand.

MISSION ROOMS, 22 AND 23 BIBLE HOUSE, }
April, 1870.

Foreign Missions OF THE Protestant Episcopal Church.

NOVEMBER, 1871.

REPORT ON THE AFRICAN MISSION.

TO THE BOARD OF MISSIONS OF THE PROTESTANT EPISCOPAL CHURCH,
ASSEMBLED IN BALTIMORE IN OCTOBER, 1871.

AFTER experiment of two years residence in this country, the Missionary Bishop for Cape Palmas and parts adjacent, is convinced that he is permanently disabled for further service in a tropical climate.

During the past year, therefore, as in the previous one, he has been able only to look on his jurisdiction at a distance, to give such counsel as he might, and to "pray the LORD of the harvest that he would send forth laborers into his harvest."

How much need there has been, and is, for such prayer from him and all, will be apparent when it is stated that, in a field where *a host* was required, *one ordained Foreign Missionary*, assisted by four ladies, has been left to bear the unequal burden. Within the past four months, one lady, for some time connected with the Mission, has returned to it accompanied by another sister. *But no minister offers for the work.*

Under such circumstances it was not to be expected that the Mission would make progress. Could it, in reason, be hoped that it could retain ground already occupied?

The Liberian Pastors of six churches have remained steadfastly at their posts, and so far as reports are made to me, they have performed regularly the duties of their respective charges. In two of these churches, namely, Trinity Church, Monrovia, and St. Mark's, Cape Palmas,—through the influence of the gracious Spirit, considerable accessions have been made to the Communion. At Crozierville, too, our most interior Liberian Station, a number await Confirmation. But, in the small Colonial Settlements, composed

chiefly of a population trained in other Christian bodies, the increase in our churches must be small and comparatively unimportant.

The great field of Missionary labor now, as always, is the outlying heathen and Mahometan tribes, which crowd in every direction the Liberian Settlements, and extend indefinitely beyond them towards the interior. I wish to keep it constantly before the Church, the Liberian Ministers and Churches, can be expected to do but little in this direction for many years to come. The supply here, under God, must come from the Foreign Missionaries and the Native Agents trained by them.

The Rev. J. G. Auer, in charge of the Hoffman Institute, Cavalla, has labored most earnestly during the past three years to raise up such an agency; as numerous Missionaries had done who preceded him. And the out-stations among the heathen have been occupied for many years by Catechists and Teachers of varying character and qualifications thus prepared. In former years, when the Mission had a better supply of Foreign Missionaries, they occupied several of the more prominent Stations among the heathen, having these Native agents immediately under their influence and direction. Under these circumstances they were generally efficient auxiliaries. Not so, however, when left to themselves. Recent converts from heathenism, familiar with its customs and vices, and with dispositions by nature and habit to fall into them, few of them have been able to stand alone amidst their manifold temptations. And fewer still have developed any aggressive power over heathenism. Such power, we hope, in God's good time may come. *But it is not yet come.* Let the Church, therefore, be assured, that without thoroughly qualified leaders, our Missionary work in Africa (is it not so in any heathen land?), *falters, fails.*

And never was there a more urgent need of such leaders in our African Mission than now. From the year 1851 to 1859, when the Missionary Bishop was aided by a band of earnest Missionaries, our operations were extended along 250 miles of coast, and about 100 miles interior. Eight Stations in the Colonies, and fourteen amongst the heathen were opened; while the adjacent countries, in every direction, were examined, and found ripe for Missionary work. Recently new fields have opened. Pagan tribes far interior from Cape Palmas, and Mahometans lying north of Monrovia and Cape Mount, invite the immediate service of the Missionary of the Cross!

Is this a time when the Church should timidly withdraw from the work of Evangelization in Africa? Is it a time when her Bishops and Presbyters should stand aloof, and leave the work to be carried on by a solitary Foreign Missionary, and such feeble instruments as he may possibly raise up from the corrupt mass of heathenism? God forbid!

In my last Report to the Board I suggested measures, in my judgment absolutely necessary to the successful prosecution of our Mission in Africa. As these measures, through a Committee, have been referred to the present

meeting of the Board, I need not repeat them here. I would only ask for them the earnest consideration and prompt action of this Body.

In proceeding to give the statistics of the Mission, I regret to say that some of the Missionaries have failed to send me their reports. And this suggests a reference, to what did seem to me, to say the least, an *inconsiderate* discussion which was allowed to transpire in this Board at its last meeting.

We have, of course, the difficulty above named in procuring accurate statistics common to the Church at home. But where Christian work is prosecuted in remote heathen lands, reason would suggest that it must have peculiarities not to be appreciated by those not actually engaged in it, and concerning which they should be very careful in their judgments, and still more careful in the public expression of those judgments.

The discussion referred to arose from the implied censures of the Committee appointed to report on the Foreign Missions that infant baptism was neglected.

Now, the statistics of the churches established in the Colonies, as well as the older ones among the heathen, abundantly prove that this has not been the case ; thus, I find in the Report from Crozierville this year with 48 communicants ; infant baptisms, 22. From St. Mark's Church, Cape Palmas, with 94 communicants ; infant baptisms, 23. These numbers, however, are unusually large, because, as already stated, most of the people in these Colonial Settlements are Methodists or Baptists.

Amongst the heathen there are obvious reasons why the number of infant baptisms is small. But few heathen *families* have been converted, and, therefore, rarely have the children of such families been received into the Church. The candidates for baptism at the Native Stations have come chiefly from families educated in the Mission, and from the Boarding Schools. The whole number of Christian families thus educated, and living apart from the heathen at the Stations probably does not exceed sixty. The infants from this source cannot be many.

It is natural, without experience, to conclude that all children received into *Boarding Schools* should be at once baptized. So, at first, thought the Missionaries. How their views were modified was well known to the early friends of the Mission. But, as the present generation seems to have forgotten, I will inform them. It is familiar to those at all acquainted with the history of the Mission, that in the beginning, as now it was the custom for individuals, or Sunday Schools, or Churches, to contribute the means of supporting one or more scholarships in the Boarding Schools. The name of the Bishop of the Diocese, or of the Pastor of the Church, or the names of some leading laymen or ladies, were usually sent out to be given to the proposed beneficiaries. Our first Missionary, Rev. Dr. Savage, being particularly desirous to honor the Bishops of the Church, baptized some of his earliest pupils with the names Henry W. Onderdonk, George W. Doane, Charles P. McIlvaine, &c. Very soon the representatives of the Bishops disappeared in the jungle ! They

were sought and brought back by force ; but they would not stay. Others were found and baptized, not for the dead but the *runaways* ! But some of these would soon disappear in like manner. The Presbyters fared no better than the Bishops. The honored names of James Milnor, William Jackson, John A. Clark, Stephen H. Tyng, and others, were borne off to the *Bush* by their wild representatives. The historical and Christian names of Hannah Moore, Lydia Sigourney, with others of less note, were given to girls, to animate them, if possible, to noble aspirations. But presently some man, young or old, would appear to demand his *wife*. Wife ! Child six to ten years old, though she was, her betrothment dower had been partly paid, and her father had exceeded his rights in allowing her to be placed in school. And, now, unless some arrangement could be made with her husband to allow her to remain, she must be borne rudely away. Was it wrong that the Missionaries should hesitate to baptize children with the prospect of their going back at once into heathenism ?

With such experience they felt impelled to baptize only those little ones, of whom there was reasonable assurance that they would remain in school long enough to be instructed in the Christian religion ; others they retained on trial. If they seemed likely to remain, and were of suitable age to receive infant baptism, it was administered. If too old, they waited until they were prepared to answer for themselves.

I have made this statement because, if correctly informed, this subject has been more than once before the Board. I will not here discuss the *propriety* of judgments and animadversions here on the conduct of Bishops and Missionaries in distant jurisdictions. I will only express the hope that those whose duty it shall be hereafter to report on this subject, will be careful to inform themselves of the facts in the case, less they injure rather than benefit the sacred cause of Foreign Missions.

GENERAL SUMMARY.

Stations—Liberian, 10 ; native, 14	24
Ministers—Foreign, including Bishop, 2 ; Liberian, 8 ; native, 3.....	13
Candidates for Holy Orders—Liberian, 3 ; native, 3.....	6
Churches, 9 ; chapels, 1.....	10
Other regular preaching places.....	64
Christian families, 231 ; persons attending church, 595.....	595
(These numbers do not embrace irregular heathen attendants.)	
Baptisms—Infant, 93 ; adult, 22.....	115
Communicants.....	453
Marriages.....	31
Burials.....	38
Sunday-school Teachers—Male, 53 ; female, 49.....	102
“ “ Scholars.....	1,104
Scholars supported by Mission, 107 ; day do., 73.....	183
Vernacular Schools—Teachers—Male, 19 ; female, 3.....	22
“ “ Pupils.....	301
Missionary contributions (returns incomplete).....	\$2,228 26

Respectfully submitted,

JOHN PAYNE,

Missionary Bishop at Cape Palmas, etc.

STATISTICS OF THE AFRICAN MISSION, JULY 1, 1871.

STATIONS.	Ministers.	Candidates for Orders.	Churches.	Chapels and preaching places.	Christian Families.	Persons attending Church.	BAPTISMS.		COMMUNICANTS.	SUNDAY SCHOOLS.		MISSION SCHOOLS.						TOTAL.						
							Infant.	Adult.		Candidates for Confirmation.	Present No.	Marriages.	Burials.	TEACHERS.		PUPILS.			SCHOLARS SUPPORTED.				VERNACULAR SCHOOLS.	
									Male.					Female.	Male.	Female.	Male Teachers.	Female Teachers.	Male Pupils.	Female Pupils.	Day Pupils.	Male Teachers.	Female Teachers.	Pupils.	Contributions.
Bishop.	1	1	1	1	30	148	22	1	11	48	48	15	10	3	5	30	1	30	\$20 00	\$20 00				
Crozierville.	1	1	1	3	60	100	5		6	29	29	5	4	5	8	60		60 00	60 00					
Clay Ashland.	1	1	1	2	12	50	4			24	24	5	4	5	50	24								
Caldwell.	2	1	1	1	21	110	6			59	59	5	4	4	46	58		no rpt.	150 00					
Mohrville.	1	1	1	4	12	12	11			12	12	2	11			16		30	150 00					
Congo Town.	1	1	1	4	15	50	30			29	29	1	2	4	3	20	20	30	1,800 00					
Bassa.	2	1	1	1	10	30			18	15				3	4	16	6	45	1,800 00					
Shioe.														4	3	20								
Orphan Asylum*.														4	3	20								
St. Mark's Church.	2	1	1	1	30	61	23	5	18	94	94	4	9	6	12	134	16	45	83 62					
Mt. Vaughan*.														1	2	8	10		83 62					
Peto Corte.																								
Fishtown.				1	5	1				5	5			1	1	no rpt.	8							
Rocktown.				4	3	5				9	9			1	1	7	2	1						
Hoffman Station.	1	1	1	12	15	6	16	2		59	59			5	5	36	19	60	21 84					
Half Grassy.				2	1	2				2	2			1	1	20	12	23	21 84					
Grassy.				2	1	1				52	52	5	3	5	1	12	12	13	89 79					
Cavalla.	1	2	1	3	18	10								1	1	73	25	20	89 79					
Rockbrook.				3	3									1	1	14	17	12						
Ludyan.				2	1									1	1	12	2	20						
Tidoo.	1			2	3						7			1	1	14	2	14						
Gideyado.				2	2						2			1	1	21	2	22						
Dhine.				3	3						8			1	1	no rpt.	1	21						
Telo.	1	1		2	4	2	3				1			no rpt.	1	10	15	15	3 00					
Bohen (Webo).				4	4	2		1			8	1		2		10		20	3 00					
Total.	13	6	9	65	231	5957	93	33	35	457	32	40	53	49	—1,104—	16	7	68	39	156	19	3	301	\$2,228 25

REMARKS.—No report of Baptisms or other statistics have been received from Caldwell or Shioe. The number of communicants and day scholars reported is given from a general knowledge of the stations.
 * Attached particularly to St. Mark's, Cape Palmas. † This does not include Heathen congregations gathered at the out-stations, and addressed on Missionary tours.
 † It was not possible, from the reports, to distinguish the males and females.

REPORT ON THE CHINA MISSION.

FOR THE YEAR ENDING JUNE 30, 1871.

IN reviewing the China Mission during the past year, though there are some things which sadden, still we have much cause for thankfulness. A large measure of health has been granted, and the work, though slowly, has steadily advanced, so that we may say, with thankfulness—God's presence has been with us of a truth.

THE SHANGHAI STATION.

The amount and kind of work—preaching, teaching, instruction of candidates for Orders, the Hospital, and ministrations to the poor both within and without our Communion—have not differed very materially from what was given in the full report of Mr. Nelson last year, and therefore it will be unnecessary for me to do more than state that all have been well sustained. The statistics for the year show 42 Baptisms, and 29 Confirmations. The Contributions of the Chinese—as some proof of interest in the cause—are worthy of notice. Of the \$1,134.67 received from the Chinese, \$635.57 were given by those connected with us, which for the 147 Communicants gives an average of \$4.32 for each—by no means a small average.

We are still, I am sorry to say, without a Chapel at Kong Wan, and are also unable to increase the number of boys in our Boarding School, as our School-house is already too small. We need badly a suitable building, that we may take a larger number, and have them under better supervision. As an evidence of the benefit of having them constantly under Christian influence and instruction in a Boarding School, it may be mentioned that eight of the boys are Communicants, three are at present candidates for Baptism, and two of the larger ones have expressed a wish to enter the ministry. This is very encouraging and makes us all the more earnestly desire to see our Boarding Schools fully restored and put on an enlarged basis. With the labor and time expended on the fifteen boys we could train thirty or forty, and from them we might reasonably expect that a larger number of native Clergy and Catechists would be raised up.

THE PEKING STATION.

Our only Missionary in Peking has so entirely given his time and energies to the work of translation, that with the exception of the facts that three persons have been Baptized in the city, that two others living in the village where he Baptized ten last year are ready for Baptism, and that Mrs. Schereschewsky has charge of a Day School for boys, there is little to which it is necessary to call attention. Mr Schereschewsky reports that two-thirds of the Old Testament have been

translated, and that, in connection with Mr. Burdon of the Church Missionary Society, he has completed the entire Prayer Book and prepared a number of Hymns. He has also, for several months past, been engaged with the Translation Committee in revising portions of the New Testament.

THE WUCHANG AND HANKOW STATION.

The number of Missionaries and the work of the Station are the same as reported last year. The Chapel in Hankow, under Mr. Höhing, is the only place where the opportunity has been afforded of preaching to the heathen, and, as a natural consequence, there most of the converts have been added to the Church, seventeen of the twenty Baptisms being reported from his Chapel. Two very flourishing Day Schools, numbering eighty pupils, are here supported by funds given by some members of the Foreign Community.

In Wuchang much more might be accomplished if we had the funds to purchase a chapel.* Mr. Ngan, though anxious to preach daily, has had no opportunity except at Mr. Höhing's Chapel on the other side of the river; and Mr. Hoyt and Mr. Boone, now nearly ready to preach, have no place where they can meet with the people and exercise their gifts. It is not sufficient simply to send out Missionaries; a certain amount of money is absolutely necessary to enable them to do efficient work. At first, visiting from house to house is an impossibility and the chapel is the only place where we can come into close contact with the people.

It is a pleasure to be able to report that the house built in Wuchang has been paid for, and a chapel—"The Nativity"—capable of seating 80 persons, has been erected on the same lot for regular Services on Sunday with the converts, and prospectively for the scholars whom we hope soon to have in our Boarding Schools. The chapel has been entirely paid for by contributions received in Wuchang, and from some of our converts in Shanghai. A Boarding School, which will accommodate 15 boys, is nearly finished, and money for the support of that number till the first of next year has been provided, without drawing on the Mission Treasury. This is but a beginning, and we confidently hope that we shall have it in our power to add to the building, and get support for 40 or 50 boys. A day school, supported by our Missionaries, was commenced during the past year.

* The small chapel, "The Nativity," built recently at Wuchang, referred to below, is not intended for preaching to the heathen, but only for Services with the converts, families, servants and schoolboys connected with the Mission. It is not in the city, but in the suburbs, and the heathen will not come to the Services there. What is now wanted is a larger chapel *in the heart of the city*, on a street where the heathen natives are continually passing and repassing, and where an audience may be readily gathered at almost any time.—SEC. AND GEN. AGENT.

SUCHOW.

In the report three years ago the hope was expressed that we might be able to commence work at the important City of Suchow. This has not been realized; and though "hope deferred maketh the heart sick," the desire and the desirableness of having a station there have not at all diminished; and if some kind friend or friends will help us only just a little, we shall see a beginning made before the end of the year. Three thousand taels will be required to commence the station. Of this sum, two thousand will be given here by one interested in the proposed plan, provided one thousand can be raised at home, and two, or better three, single men, at very moderate salaries, can be sent out to occupy the place.

It is natural that each one should magnify his own work, or think his own pet scheme the most important; but the paramount importance of that place, and the urgent necessity that we should have a station there, will not be considered at all exaggerated when it is known that the city contains over a million of people, and that there are four other walled cities within a radius of 20 miles, and that in all that section of country there is not a single clergyman of our Church, nor indeed a minister of any denomination. Only let any one fancy himself living 80 miles from the City of New York, and knowing that there was not a single minister of the Gospel to preach CHRIST and Him crucified to its perishing thousands, and he will be able in some measure to realize my position. Who, under such circumstances, could help from crying out, "Men and brethren, help!" Seeing the teeming millions by whom we are surrounded—there are nearly as many people in this one province as in the whole United States, and knowing that a solemn commission—"feed my sheep"—has been given, a sense of responsibility comes over me which is perfectly overwhelming, and I am sure that my brethren at home, when they remember these things, will pardon us if we may seem too often to make known our pressing wants, and ask their aid and sympathy.

We have to acknowledge again our indebtedness to Messrs. Olyphant & Co. for repeated advances of money to pay our Missionaries when there was none in the Treasury; and our thanks are also due to John F. Seaman, Jr., Esq., for his kindness in acting as our Treasurer during the past year.

Respectfully submitted.

C. M. WILLIAMS,

Missionary Bishop to China and Japan.

SHANGHAI, Aug. 8th, 1871.

STATISTICS OF THE CHINA MISSION FOR THE YEAR ENDING JUNE 30, 1871.

SHANGHAI STATION.				PEKING STATION.				WUCHANG AND HANKOW STATION.				JAPAN. Oosaka.		Grand Total.
	Foreign.	Chinese.	Total.	Foreign.	Chinese.	Total.	Foreign.	Chinese.	Total.					
Clergy { Bishop, Presbyters	1	.....	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Catechists { Male	2	.....	2	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Teachers { Female	1	.....	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Baptists { Adult	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Infants	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Confirmations	4	.....	4	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Communicants	29	.....	29	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Marriages	5	.....	5	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Burials	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Schools	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Scholars	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Communion Alms	\$313 45	\$94 94												
Mission Hospital	1249 16	239 50												
Kong Wan Chapel	573 33													
Christmas Fund	318 25	10 00												
Rice Kitchen	316 20	259 60												
Mission Schools		182 00												
Hankow Chapel and Harmonium		153 00												
General Charities	196 87	195 63												
	\$2,967 26	\$1,134 67	\$4,101 93	\$133 00		\$133								
Subscribed in Wuchang, \$289 05 by Foreigners in Hankow for Mr. Hohing's school, \$18 65 Received from Hankow Church Committee for services rendered by our Missionaries, \$20 66														
Total.....\$834 37														

3

REPORT ON THE JAPAN MISSION.

FOR THE YEAR ENDING JUNE 30, 1871.

The appeals so often made for a clergyman and physician for Japan have in part been answered by the arrival in May last of the Rev. A. R. Morris; and it is a great satisfaction to be able to state that he is now quietly settled in Oosaka, diligently engaged in preparing himself, by the study of the language, for future usefulness.

But when this has been said, almost everything has been said, which, for the present, is encouraging. Sad evidences are not wanting to show that the Government is determined that, if persecution will prevent it, Christianity shall not gain a foothold in Japan. A Protestant Missionary, during a visit last winter to one of the central Provinces, found a number of the Roman Catholic converts sent away from Nagasaki in 1870, cooped up in a wretched, filthy place, without sufficient shelter or comfort, in mid-winter, dying off rapidly with small-pox. During my last visit, a convert teacher of one of the English Missionaries suddenly disappeared, having been arrested, his friends think, and sent away by the authorities. Another case has just occurred in Kobé. The house of a teacher of one of the Missionaries of the American Board was entered at night, the man arrested, and, with all the Christian books in his possession, carried off no one knows whither.

No crime is charged upon these poor, unhappy people, except that they profess to believe in and worship "The One True God, and JESUS CHRIST, whom He hath sent," that they may attain eternal life. It is not possible that Christians, knowing that such persecutions are constantly occurring, will sit down quietly without doing something to put a stop to them. Unless Christian people at home shall use their influence to obtain the free toleration of Christianity, it is impossible to foresee how long this heart-sickening state of things may continue.

The favorable opinion of the speedy toleration of Christianity expressed by General Vanvalkenberg, the former Minister of the United States, is not, I am sorry to say, shared by our present representative at the court of the Mikado—the Hon. Chas. E. De Long. In reply to a recent letter of mine, asking the result of the letter of the Secretary of State sent in response to the request of the Foreign Committee, and requesting his opinion with regard to the prospects of toleration of Christianity, after saying that he is not permitted to make known the nature and character of the communications received from the Hon. Secretary of State, and expressing the opinion that "all that I have done or am permitted to do will not advance the cause of Christianity one iota," he adds, there is a way "by which I imagine the veil that shrouds this people may be raised without violence or an act of war, and Christianity triumphantly advocated." Again, (after saying that the

Government is confessedly based on a heathen idea, that its officers fear Christianity, and leave nothing undone to prevent its propagation, subjecting their people to all manner of persecutions to compel them to recant if converted, and to shun the associations of teachers if unconverted, that affairs with regard to the propagation of Christianity could not well be worse,) he concludes: "Next year the Treaties are all to be revised, and then, in my judgment, will be the golden hour for successful labor in this field, *provided* the cabinets of the Great Powers will *authorize, nay more, instruct* us to demand an article permitting religious toleration. It does seem to me that united action on the part of the Christian sentiment of the world would effect this end. Anything less will postpone indefinitely any hope of redemption, whereas such action will without bloodshed open the field to labor, and admit the light to thirty odd millions of people who are not permitted to know the truth.'

Now, this is the freely expressed opinion, not of a Missionary—who may be supposed by some to have more of ardent zeal than of sound judgment—but of the highest Representative of the United States in Japan, who certainly is unbiassed, and who should have opportunities of forming a correct opinion as to the proper method of obtaining the toleration of Christianity. He gives us to understand plainly, that the Japanese will not of their own free will tolerate it, but, on the contrary, that the Government officers use all manner of persecutions to prevent the spread of the Gospel, and that, though he feels deeply on the subject, all that he is permitted to do will be of no avail. It is not to be expected that a heathen Government will, of its own voluntary act, propose to abolish the edicts against Christianity. Why should it? They do not appreciate its benefits. If Christian people do not show an interest in this course, and do something to obtain for the people the right of freely worshipping the Christian's God, why should a Heathen Government take the initiative?

There is a natural jealousy of any course which has even the appearance of the use of force in the propagation of Christianity, but Mr. De Long thinks there is a perfectly feasible plan, by which, without violence or any act of war, permission may be gained for the free introduction of the light of the blessed Gospel. He does not explain fully the proposed plan, but it is sufficiently clearly indicated in the latter part of his letter, where he says, next year the treaties are to be revised and then, if the great Christian powers will *instruct* their several Representatives to *demand* the insertion of an article granting full toleration of Christianity, there can be little doubt of the result. The Japanese Government would not hesitate to grant it, when it saw the Christian Powers interested and in earnest in making the demand.

The United States Minister tells us further that the end can be effected, if Christians at home will use their influence to induce their

several Governments to take the matter up, and send proper instructions to their Representatives in Japan. The solemn responsibility rests with the Christian people of America and Europe to say whether thirty millions of their fellow beings in Japan shall have the light of the Gospel next year when the Treaties are to be revised, or whether the hope of their redemption from the bondage of heathenism shall be postponed indefinitely.

I trust our Church will not be slow to meet her responsibility, and will do her full part in urging the United States Government to send instructions to the Minister in Japan to demand the insertion of an article in the revised treaty granting full toleration of Christianity. It is earnestly hoped that the Board of Missions will memorialize the Government on the subject. Respectfully submitted,

C. M. WILLIAMS,

Missionary Bishop to China and Japan.

SHANGHAI, August 8th, 1871.



"*HONG NIOK, CHINESE CONVERT AND CANDIDATE FOR ORDERS.*"

A SKETCH OF HIS HISTORY, BY MISS FAY.

HONG NIOK is really quite a remarkable man—a man of strong health and of untiring energy; generous, warm-hearted and impulsive; one whose entire self-confidence never seems to falter or change for a moment; with

him an impulse of duty is followed by corresponding action; I have known him to leave his dying child to conduct the ordinary chapel Services when it was "his turn." In this, though, he seems guided by an admiration of Chinese examples of lofty self-denying virtue as well as by the example of Him Who has said, "He that loveth father or mother more than Me, is not worthy of Me." Chinese annals say that "the great Yü was absent eight years from his home, during which period he several times passed his own door; yet his duty to the Emperor was so absorbing that he never once looked towards his home, lest the sight of it or of his children might weaken his resolution, or hinder the accomplishment of the mission with which he was charged by the sovereign." It is easy to see that the religion of Jesus, grafted on such principles, ought to make staunch Christians, and as easy to see that such Christians might be wanting in the graces of humility, meekness and consideration for others, as well as in the silence and gentleness that become self-knowledge.

Hong Niok was a little boy in our Mission boarding-school when I went to Shanghai, some twenty-one years since; and as I was a young teacher in those days, he was one among twenty boys whom Bishop Boone gave me in charge to teach English the day after my arrival in the Mission. I taught him several years, and considered him rather a patient, plodding boy, with a good amount of self-esteem and self-will, neither of which I took much notice of, as he was uniformly respectful to me, and obedient to all my little rules, and generally stood well in his classes. As time passed on, a new teacher was put in charge of our school. A class of my boys, fifteen in number, considered sufficiently advanced to be promoted, were placed, with others, under his charge for more efficient teaching. Hong Niok was of the number, and for a little while seemed pleased with the change. I must say in defence of the boys—for they nearly all rebelled against the new superintendent—that the pages of algebra, geometry, history, philosophy, etc., that were required of them every day, besides their Chinese studies, did seem rather impossible. At all events, one after another took refuge in running away from the school. One morning, on going into my class-room, I saw a slate lying on my desk, on which was written: "Now dear Miss Fay, I run away like other boys. Superintendent say I am dunce. I think I stupid. I go. Your affectionate Hong Niok."

From that time he disappeared from our school, and I saw no more of him for several years. In the meantime, the superintendent returned to America, and, for lack of other teachers, the boys' boarding-school again fell into the hands of the ladies. A good number of the old runaway scholars reappeared, among whom was Hong Niok, and begged to be permitted to enter the school again; but Bishop Boone did not think best to readmit them; so they found places of employment, knowing just enough of the English language to bring the teaching of it into general disrepute

among the Chinese, as well as the English residents. Several of them got situations as table-boys on board an American man-of-war then lying in port, which sailed for New York soon after. Among this number was Hong Niok, who left the vessel on its arrival in port, and remained in this country about eight years, learning to speak the language, and also learning the printing business in the establishment of some good Christian man and friend of Missions in Pennsylvania. I have often heard Hong Niok speak of him, but do not remember his name. He seems to have been well satisfied with his Chinese *protege*, as, after he was master of the business, he was anxious that he should remain, and offered him a fair price for his work. But Hong Niok's heart was with his own people and in his own country; so he refused all overtures to remain here, and returned to Shanghai just after the death of our beloved Bishop Boone. Mr. Thomson was then the only one left of our former large Mission (I was in the English Church Missionary Society's Mission at that time). The funds of our Mission were low, and Mr. T. had no means of employing Hong Niok, or rather no means of *paying* him, so Hong Niok engaged himself as an interpreter in an English establishment where Chinese workmen were used. In the meantime, he attended all the Sunday and sometimes the Evening Services of the Mission, and began a course of reading with Mr. T., preparatory to being admitted a candidate for Holy Orders.

He showed, too, great love for the theory and practice of medicine, nursing and caring for the sick. A medical Missionary, Dr. McGowan, whose name you may see in the Reports of our Mission hospital, took a great fancy to him; lent him books, gave him occasional instruction, took him with him in his visits to Chinese patients, till he became so expert in the names and uses of medicines, and in treating the ordinary diseases of the country people, that Dr. McGowan often trusted him to administer medicine to them during his absence; and then, under charge of Mr. T. and the Doctor, of dispensing medicines, on certain days of the week, at our Mission chapel, to the Chinese, after the Services were over; and he never failed to accompany his medicines with a good amount of religious advice to his patients. This was the beginning of our present flourishing Mission hospital, in which he still holds a prominent and efficient position, is still learning, and is of great importance in interpreting for the two very superior English medical men who are in charge. He assists in the difficult surgical operations, and performs the simpler ones alone; has charge of the medicines, makes up prescriptions, keeps the Chinese applicants in excellent order, which is sometimes rather difficult, as there are often three or four hundred or more in one afternoon to administer to and send away. After Mr. T. left for this country, at the request of Mr. Nelson I used often to go to the hospital, to assist in administering to the women and children. Hong Niok's order, energy and despatch were quite my admiration; and his graceful English, as he assigned me my duties,

did not at all remind me of the *poor little* note he had left on my writing-desk some years before.

But I fear I am making this sketch too long, so I will finish by saying that since Bishop Williams has had charge of the Mission, Hong Niok been admitted candidate for Orders, and devoted all his time to Mission work, studying theology first with Mr. T., and since his absence, with Mr. Nelson or the Bishop. The Summer after Mr. T. left Shanghai, our good pastor, Wong Chai, had a severe illness, and was ordered to go to Hankow for his health, which left Trinity Church in the city without a pastor. The Bishop was in Osaka. Mr. Nelson had four regular Services to conduct every Sunday—three in our Mission chapel and one at Kong Wan. Hong Niok assisted him, reading Morning Prayers, and had besides two or three Services among the Chinese; so Mr. Nelson sent me to Trinity Church to attend to the reading of the Morning Prayers, look after the people, the schools (we have six or seven that attend the Mission there), and Hong Niok was to come in after the reading, in time to "preach" or speak to the people. In this way I had an opportunity of seeing him in the pulpit, or rather the chancel, as I had during the week of seeing him in the hospital. I at first thought it would be the "extreme of self-denial," as I told Mr. N., "to sit there, with one eye on the school children and congregation generally, and listen to Hong Niok 'preaching.'"

But I soon became so much interested, and was so surprised to see eloquently he could speak, I considered it a special favor that I had the opportunity of listening to him. For a Chinese, he has a wonderful gift of speaking, seizing upon the most simple and effective truths of our holy religion, and impressing them upon the hearts of his hearers. It was also very gratifying to see how attentively he was listened to by the whole congregation.

Hong Niok is probably the best and most efficient teacher and superintendent of schools that we have ever had among the Chinese. Mr. Thomson made him superintendent of all the Mission schools while I was in the English Mission. On my return, I took the full charge of my own schools. I had six when I left for New York, which I suppose have mostly fallen back into his hands, as the Chinese teachers have great respect for him; and I most earnestly pray that grace may be given to him equal to his day, that he may "continue CHRIST's faithful servant unto his life's end."

In my next, I shall try and tell you something of "Ting-Seen-Sang," candidate for Orders, who has charge of the Mission station at Kong Wan.

THE MELANESIAN MISSION.

For some time there has been a prevailing idea—it was expressed even by Gibbon, a hundred years ago—that New Zealand would one day become the Britain of the Southern Hemisphere. It is already rapidly becoming so in the most important of all respects, namely, in being a region of light, from which the blessings of the Gospel are extended into domains of darkness.

The commission which Bishop Selwyn received in 1841 from the Archbishops and Bishops forming the Board for establishing Colonial Bishoprics, directed him to consider New Zealand “as the central point of a system, extending its influence in all directions, as a fountain diffusing the streams of salvation over the islands and coasts of the Pacific, as a luminary to which natives, enslaved and debased by barbarous superstitions, will look for light.”

During the first seven years of his Episcopate, Bishop Selwyn was unable to be absent, except at rare intervals, from the country which gave him his title, but at the end of that time he found that the Gospel had gone forth into the length and breadth of the islands of New Zealand. From Kaitaia, at the North Cape, to Stewart’s Island at the South, over a length of 1,000 miles, he had ascertained by personal observation, that there was not a village in which the Holy Scriptures were unknown. Out of a native population of 100,000, more than half had embraced Christianity, and the remainder had ready access to the means of grace, whenever they would accept them. The time had come, therefore, for the New Zealand Mission to extend its labors to those islands of the Pacific which had been yet unreached with the Gospel.

The greater part of such islands were included under the name of Melanesia. They lie in the western side of the Pacific Ocean, between the 150th and 170 meridians of east longitude; and between the equator and the tropic of Capricorn. The islands included within these limits have been divided into groups, bearing the names of the New Hebrides, New Caledonia, Loyalty Islands, Bank’s Islands, Santa Cruz Islands, Solomon’s Islands, New Ireland, New Britain, New Hanover, &c. They are in all about two hundred in number.

Almost all the islands to the eastward of these had already received the Gospel; the Society, Harvey, and Navigator Islands being occupied

by the London Mission, and the Friendly and Fiji groups by the Wesleyans.

In the year 1848, her Majesty's ship *Dido* was at New Zealand, and being about to visit various groups of Islands in the Pacific, Captain Maxwell offered the Bishop a place in his cabin. The offer was gladly accepted as it afforded an opportunity of acquiring some practical knowledge of the field which still remained unoccupied, and also of the operations of other Missions.

They touched at the Friendly Islands and observed the progress of the Wesleyan Mission there, and then went to the Navigator's Islands and witnessed the success of the London Mission. Writing concerning these visits the Bishop says: "The Missionaries received me in a most friendly and hospitable manner, and all our differences of system seemed to be forgotten in the one absorbing interest of the work in which we were all engaged for the conversion of the heathen. Nature itself had marked out for each Missionary body, its field of duty. The clusters of Islands, grouped together like constellations in the heavens, seemed formed to become new branches of the Church of CHRIST, and each a Church complete within itself. It was of little consequence whether these babes in CHRIST were nourished by their own true mother, or by other faithful nurses, provided they were fed only with the sincere milk of the Word. The time must come, I thought, when they would be no longer under tutors or guardians, for this present government by English societies is admitted to be preparatory to the introduction of self-government into the native churches, and then I should be free to communicate with every faithful branch of the great Polynesian family, as with bodies in no respect liable to the imputation either of schism or dissent. It would surely be a sin to inflict the curse of English controversy upon these lovely islands, which seem made to rest in peace, like the light of stars reflected upon the surface of this tranquil ocean.

The Church of Rome, alone, has laid upon itself the necessity of invading every field already occupied by Christian Missionaries. While all the Western Islands are still in darkness, it wastes its efforts in unsuccessful attempts to gain a few scattered proselytes in Tonga and Samoa. I must protest against the intrusive character of the Roman Catholic Missions."

Part of the interest of the voyage consisted in following the traces

of the old navigators, Mendana, Quiros, Bougainville, Cook, and La Perouse. Concerning these men the Bishop writes: "To the credit of human science it may be stated generally, that we steer with perfect confidence by their charts, and verify the accuracy of their descriptions; but to the discredit of human nature it must be added that, in their dealings with the native races, with the single exception, perhaps, of Cook, they serve only as beacons to warn us what to avoid."

The Bishop found that some of the Missionaries in the Eastern Islands of the Pacific had visited the Western Islands, and from what he learned from them, and from his own visit, he was persuaded that to evangelize the Melanesian islands, it would be necessary to adopt a different course of action from that which had been pursued in the groups which are more to the east and the south.

The Melanesian groups are much nearer the equator, and much more unhealthy than those which are generally included under the name of Polynesia; indeed, many of them are so unhealthy as to be uninhabitable by Europeans, except during the six winter months of the year.

Then, in the Polynesian groups, the dialects spoken are for the most part common dialects of the same language; but this is not the case in Melanesia. There a different language is spoken in almost every island; nay, in some islands *several* languages are spoken, which are mutually unintelligible to the natives themselves.

The Missionaries in the lovely islands which had been more or less evangelized, had not these climatic and lingual difficulties to contend against, and their work had been comparatively easy contrasted with what the Bishop saw confronted him, and those who might be associated with him, in the endeavor to win to CHRIST the natives of Melanesia.

But Bishop Selwyn is not a man to be deterred by difficulties, and he resolved to try as soon as possible the only plan which seemed likely to be successful. This plan was to visit these islands during the winter months, and to bring away to be educated in New Zealand during the summer months, as many children and youths as the vessel could accommodate, and at the beginning of winter to return them to their homes and have winter schools in each group of islands under the management of a resident European Missionary. This was the only plan which seemed possible under the circumstances, and experience has proved that it was the wisest and best plan which could have been adopted.

During the next ten years Bishop Selwyn constantly visited these groups of islands; but in 1861, he was able to resign this part of his labors into the hands of one admirably qualified to carry on the work so well commenced. On the 24th of February, the Rev. J. C. Patterson was consecrated Missionary Bishop of Melanesia by Bishop Selwyn, assisted by the Bishops of Wellington and Nelson.

In subsequent numbers we propose to give some interesting details concerning the labors of these two Bishops and those who have been associated with them.

ACKNOWLEDGMENTS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from September 1st, 1871, to October 1st, 1871 :

ALBANY.		NEW JERSEY.	
<i>Cambridge</i> —St. Luke's.....	2 00	<i>Elizabeth</i> —St. John's S. S., for support of schools at Bassa.....	20 30
<i>Luzerne</i> —St. Mary's.....	1 07	<i>Orange</i> —Grace.....	191 38
<i>Norfolk</i> —Grace.....	1 25	<i>Pemberton</i> —Grace, for China.....	5 50 220 18
<i>Troy</i> —Christ, for China.....	10 00		
14 32			
CENTRAL NEW YORK.		NEW YORK.	
<i>Auburn</i> —St. John's S. S.....	7 50	<i>Fishkill</i> —Trinity.....	7 00
“ St. Peter's.....	75 19	<i>Glenham</i> —St. John Baptist.....	4 00
<i>Cortland</i> —Grace.....	4 00	<i>Greenburgh</i> —Zion.....	20 00
<i>Harpersville</i> —St. Luke's.....	11 40	<i>Irvington</i> —St. Barnabas.....	52 00
<i>Oswego</i> —Ch. Evangelists.....	11 00	<i>Marlboro'</i> —Christ.....	5 00
<i>Owego</i> —St. Paul's.....	14 64	<i>New York</i> —Calvary Chapel, five-cent collection.....	4 50
<i>Skaneateles</i> —St. James'.....	11 26 184 99	“ Ch. Nativity, Schools.....	10 00
		“ St. Chrysostom.....	40 33
		“ St. John Evangelist, a member.....	25 00
		“ St. Ambrose.....	2 00
		“ St. Paul's Chapel.....	50 00
		<i>Nyack</i> —Grace.....	10 32
		<i>Philipsetown</i> —St. Philip's, five-cent collection.....	5 00
		<i>Piermont</i> —Christ.....	154 75
		<i>Sing Sing</i> —Trinity.....	107 58 497 43
CONNECTICUT.		OHIO.	
<i>Stratford</i> —Christ.....	73 00 73 00	<i>Fremont</i> —St. Paul's, for ed. of a Child in Africa.....	27 40 27 40
DELAWARE.		PENNSYLVANIA.	
<i>Christiana Hund</i> —Christ, five cent collection.....	33 65 33 65	<i>Chellenham</i> —St. Paul's, of which for Orph. Asylum, Cape Palmas \$75.....	130 00
		<i>Crescentville</i> —Trinity Chapel.....	25 59
		<i>Germantown</i> —Christ S. S., for the sup. of Rev. J. G. Auer, Africa, \$23.25; and for Mrs. Thompson \$9.70.....	32 95
		“ St. Michael's.....	10 00
		“ Calvary.....	72 93
		<i>Oxford Church</i> —Trinity.....	250 00
		<i>Philadelphia</i> —Ascension.....	1 00 522 47
ILLINOIS.		PITTSBURGH.	
<i>Cairo</i> —Redeemer.....	2 00	<i>Brownsville</i> —Christ, for Africa \$15.00; S. S., for Greece \$6.84.....	21 84
<i>Carlinville</i> —St. Paul's.....	3 65 5 65	<i>Meadville</i> —Christ.....	15 00 36 84
IOWA.			
<i>Keokuk</i> —St. John's, Bp. Kemper Missionary Society....	10 73 10 73		
KANSAS.			
<i>Monmouth</i> —Emmanuel.....	4 05 4 05		
LONG ISLAND.			
<i>Brooklyn</i> —St. Peter's.....	66 18		
<i>Flatbush</i> —St. Paul's.....	50 00		
<i>Hempstead</i> —St. George's, of which for Africa \$9.....	34 75		
<i>Sayville</i> —St. Barnabas'.....	3 00		
<i>Patchogue</i> —St. Paul's.....	1 00 154 93		
MARYLAND.			
<i>Emmorton</i> —St. Mary's.....	20 00 20 00		
MASSACHUSETTS.			
<i>Pittsfield</i> —St. Stephen's.....	40 00		
<i>Van Deusenville</i> —Trinity.....	10 75 50 75		
MINNESOTA.			
<i>Basewood Grove</i> —St. Mary's.....	2 85		
<i>Bellewood</i>	1 75		
<i>Point Douglas</i> —St. Paul's.....	1 15		
<i>Vermillion</i>	1 60 7 35		

RHODE ISLAND.

Bristol—St. Michael's add'l.....	4 00	
South Portsmouth—St. Mary's....	3 00	7 00

SOUTH CAROLINA.

Charleston—St. Paul's.....	8 35	
Upper St. John's—Epiphany.....	10 00	18 30

VERMONT.

Sheldon—Grace.....	17 09	17 09
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VIRGINIA.

Howardsville.....	4 20	
Ware Parish.....	5 00	9 20

WESTERN NEW YORK.

Buffalo—Ascension.....	11 32	
Clifton Springs—St. John's.....	5 00	
Rochester—St. Paul's.....	2 00	
Stafford—St. Paul's.....	6 00	24 32

MISCELLANEOUS.

N. J., Trenton—Mrs. C. S. Olden, sup. of Abijah Francis under Rev. G. W. Gib- son, per Rev. Dr. Dyer.....	75 00	
Mich., Detroit—Sigma.....	10 00	
W.N.Y., Buffa.—Bp. Cox, for Rev. Dr. Hill's Special Fund.....	53 83	
W.N.Y., Walkins—A friend for Rev. J. K. Wilcox Church, Bassa, Af... Va., Old Point—Rev. M. L. Che- vers.....	2 50	
Pa., Philadelphia—E. Palmer....	15 00	
N. Y., New York—Rev. W. H. Hare, for W. Af. Record N. Y., Hogansburgh.....	1 00	
Md. Baltimore—For Bp. Williams, China.....	80	
Cash.....	3 00	
	25	

Iowa, Ft. Madison—Special for Rev.

Mr. Wilcox.....	2 00	
Pennsylvania—A member, Church Holy Cross.....	5 00	
L. I., Brooklyn—Eddie Webster, for Kbeh Kbeh Sta- tion, Africa.....	10 00	
Conn., Westville—Henry Jones....	10 00	
Syria, Jaffa—Miss Baldwin.....	8 00	
R. M. H., for Mrs. Hill, Greece.....	20 00	
Mass., Taunton—Mrs. S. L. Crocker	50 00	
Special for Miss Fay..	300 00	
S. I. May.....	10 00	
M. A. C., for Africa....	10 00	
Mass., Dedham—Miss P. Hunt....	6 50	
Mites for Missions....	10 00	
Iowa, Keokuk—Mrs. O. P. McD... Cash.....	10 00	
Cash.....	5 00	
Four years' interest on Africa Episcopate Fund.....	1 00	
Rev. W., for Greece	1400 00	
\$1; China \$1.....	2 00	
Mr. Stroud.....	2 00	
Interest on Trust funds	932 88 2956 76	

LEGACIES.

N. Y., Oxford—Estate of Cyrus Tuttle.....	300 00	
N. Y., Portchester—Estate of Reed Peck, less Annuity pd. Mrs. Peck.....	7875 00 8175 00	
	\$13,021 46	
Receipts from Missionary Boxes as per memorandum below.....	113 90	
	\$13,135 36	
Amount previously acknowledged..	99,701 89	
Total from Oct. 1, '70 to Oct. 1, '71...	\$112,837 25	

RECEIPTS FROM MISSIONARY BOXES, SEPTEMBER, 1871.

ARKANSAS.

Washington.....	3 30	3 30
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CENTRAL NEW YORK.

New Hartford—4 Boxes.....	4 00	4 00
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CONNECTICUT.

Waterbury—St. John's, 21 boxes..	28 77	28 77
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KENTUCKY.

Newport—Box 518.....	19 50	19 50
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LOUISIANA.

Houma—2163.....	6 50	6 50
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MARYLAND.

Churchville—Box.....	5 00	5 00
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NEW YORK.

Morrisania—2566.....	3 20	
West Farms—Grace, 5 boxes....	5 51	8 71

PENNSYLVANIA.

Germantown—11 boxes.....	20 44	20 44
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VIRGINIA.

Coalsmouth—7 boxes.....	1 35	
Port Pleasant.....	9 72	11 07

MISCELLANEOUS.

Cash.....	2 74	
3 boxes.....	3 87	6 61

\$113 90

Commission

OF

Home Missions to Colored People.

NOVEMBER, 1871.

EXTRACTS FROM OUR ANNUAL REPORT.

NORMAL SCHOOL, RALEIGH, N. C.

Rev. J. B. SMITH, D.D., Principal.

SINCE the last General Convention, we have erected three buildings near the Normal School House; one as a study and dormitory for boys, another as a study and dormitory for girls, and the third as a dining-hall, kitchen, etc. These buildings cost \$6,000. The farm and buildings, including the Normal School, may be safely estimated at \$18,000. The farm was and is very poor, and can scarcely be considered at present as a source of income; indeed, it is not. Until it is brought up to a good condition, it will be an item of expense. We are sowing precious seed, the harvest will come. Pupils, 73: males, 39; females, 34.

HIGH-SCHOOL, CHARLESTON, S. C.

Mrs. K. B. SAVAGE, Principal.

THE number of pupils in attendance this session is two hundred and fifty three (253): boys, 121; girls, 132.

The majority of these children have been members for nearly three years; while about thirty of the number *enrolled* have been attending ever since the *opening* of the School four years ago.

The average daily attendance, during the year, has varied from a hundred and seventy-five to two hundred and thirty. Thus the *five* teachers employed have had a large field to work in, and the result of their labors has been satisfactory as regards the improvement and good order of the pupils, and the general prosperity of the institution. In this connection, it affords the Principal pleasure to speak of the interest and fidelity manifested by the teachers. The object always kept in view has been the spiritual and moral elevation of those committed to their care.

Nearly every Friday during the year the School has been visited by the Rev. W. O. Prentiss, who freely gives his time and labor to the religious instruction of the pupils. The elder and more advanced girls recite a Bible lesson to him; the boys' and primary department repeat the Church Catechism and "Lessons on Scripture Narrative."

The receipts from pupils this year have amounted to two hundred and seventy-three dollars and forty-four cents (\$273.44). Out of this, we have been able to *assist* in paying the salary of *one* teacher, to put some necessary repairs to the school building, and to meet *all* the *minor* expenses of the School.

ST. STEPHEN'S, PETERSBURG, VA.

Rev. J. S. ATWELL, Principal.

1. I am happy to be able to state, that through the efforts which have

been made by our Church for the education and elevation of the Colored people in this section of the South, numbers of pupils have been prepared to value and enjoy the privileges of the Public Schools, which have been organized, and are now being established according to legal enactments. In every Public School in this city pupils may be found who owe their first training to this Mission. Even in the High School Department there is a goodly proportion that went out from us, and I think it but just to mention, that one of the pupils who has been reared in our faith, and is a Communicant member, carried off a handsome prize at the recent Examinations. In fact, I am bold to say, that I doubt whether a number sufficiently far advanced could have been found with which to start a High School, *at so early a day*, if this Mission had not been *inaugurated and regularly sustained*.

2. But although the Public Schools are in operation, yet we have had to refuse pupils every month, and our school was closed during the last week of June, after a careful Examination, with one hundred and forty-six (146) enrolled. It was a pleasing feature to note the interest manifested by parents and friends at the Examinations. A local Editor, being present on the first day, was so delighted that he published an excellent account of the proceedings, and of the Mission generally. On the second day, the Rev. Mr. Gibson, Jr., of this Diocese, and Rev. Dr. Murdough of Maryland, were with us, and made fine addresses, interspersed with meeds of praise on the proficiency of the pupils and the character of the work. It might be well to state, that my aim is to make this School all that a Parish or Church School ought to be; to this end, therefore, religious instructions, including Church Catechism, have been given, and a regular Church Service held for the children every week. How far they have advanced in this line may well be judged from the fact, that during the late sitting of the Diocesan Council, several distinguished members visited the School, and in turn catechised the pupils, and the Rev. Dr. Wall, of Richmond, said, in course of an address, that he doubted whether white or black, another such school could be found in the Diocese, with children more ready in the Catechism, or more conversant with religious truths.

3. With the progress of the School, the work of the *Mission proper* has advanced. The Church Services have been duly observed, and its teachings disseminated on the week-day as well as on Sundays. During my ministry—nearly three years—the result may be summed up as follows: Baptisms, 57; Communicants, 72, minus 12 removed by death and other changes, leaving 60 at present; marriages, 22; funerals, 18. Of the 145 pupils of the Day School may be counted 70 in the Sunday School (two sessions), with teachers of their own race.

ST. MARK'S MISSION, WILMINGTON, N. C.

REV. C. O. BRADY.

¶I am happy to say I find many of our young people coming into the Church, and becoming increasingly interested in the Church Services, who a short time since were mere lookers-on at the worship of others. I am often stopped on the street by the young, and asked for a Prayer Book, and I am only too thankful when I have one at my disposal. Some of them, too, are really devout worshippers, and I have already on my list several for the rite of Confirmation, soon to occur in our parish. I am thankful to say that God is adding to His Church daily

of "such as shall be saved." Some bring their children to Holy Baptism who are not as yet regular in their attendance themselves, showing thereby where their sympathies really are.

Of the new church you would no doubt like to know how we are progressing. The walls are at present (July) ready for roofing. The chancel arch is constructed, and the gable-ends are going up. The timber for the roof is being brought upon the ground ready for the contractor in another week. And thus you see we are steadily going on.

ST. CYPRIAN'S SCHOOL, NEW BERNE, N. C.

Miss M. J. HICKS, Principal.

OUR fourth year of Mission labor among the colored people of New Berne, N. C., closed July 1st. The information concerning the labor of the past four years here, may be given you more satisfactorily by comparisons than by mere figures and bare sentiments.

October 17, 1867, we recommenced school in St. Augustine's Chapel, with about thirty as uncounted specimens of humanity as one would believe could be possibly collected from one locality. Gradually the school assumed larger proportions, numbering in all one hundred and sixty scholars.

My connection with this school was pleasant and satisfactory. When I opened the school, not a child knew anything of our Service or Catechism—not even the "Lord's Prayer"; before I closed, they were all familiar with it—responding, chanting, and singing admirably.

Sunday, at three o'clock, P. M., I have ever found a goodly number of children assembled, earnest to read the Testament, and be catechised. I cannot resist the conviction, that an educated and devoted clergyman, living among these people, and able to confine his duties to the parish, might confidently hope, with the Divine blessing, to gather around him an earnest congregation, and to build up a flourishing parish.

ST. AUGUSTINE'S SCHOOL, NEW BERNE, N. C.

Miss S. G. SWETLAND, Principal.

My fifth school year nears its close. Gloom and despondency rest upon myself, for "the Hand of God hath touched me;" and from the midst of such chaotic feeling, I find it hard to write an orderly account of the labors of the past twelve months.

Our work at this point has never been so satisfactory, showing such definite results, as has been the case during the year now about to close. St. Augustine's has numbered its one hundred and thirty scholars; and these being most of them pupils of two years' standing, their improvement has been marked, and evident to all. To the Bible and Prayer Book we have given especial attention; the Catechism has been fully mastered; and we have but few children who cannot readily turn to any chapter and verse that may be required in either the Old or New Testament. Their progress in the branches of an ordinary English education, I do not consider one whit behind what would have been the attainment of white pupils under similar circumstances. It should always be borne in mind that these children have no help save whilst in school. The usual case is reversed with them. Instead of being assisted by parents or others, they themselves are to shed the glimmerings of light upon the darkness of home. Fathers and mothers are frequently taught by their own children.

ST. BARNABAS' SCHOOL, WILMINGTON.

Miss A. HESKETH, Principal.

When I left my work so unexpectedly, it was in a most excellent condition; and from all that I have since heard, it remains the same, waiting for the re-opening of our school and the return of the clergyman in charge of the church. Very nearly six years I have spent among the colored people in Wilmington, laboring with untiring zeal and energy for their advancement and good; and so far my efforts have been crowned with success. Discouragements and some "dark days" we have passed through, of course; but the encouragements and brighter days have far outweighed them. I have found them also, as a people, kind and affectionate to each other, and ready to do good, very often, in return for evil. I shall always remember them with so much kindness; and, if not permitted to labor any longer for them in their school and church, will commend them most highly to those who may take up my work. The secret of success is patience, "faith, hope, and charity."

MISSION SCHOOL AT LOUISVILLE, KY.,

(Under the care of Rev. J. DRUMMOND.)

Teachers, 2; pupils, 75. The lot, 60x200, costing \$2,000, was the gift of the Rev. J. N. Norton, D.D. The school-room, about 20x40 feet, of brick, with slate roof, costing \$1,200, also given by him. The salary of \$40 per month for the work is also furnished by Dr. N. The condition of the Mission is most encouraging.

ACKNOWLEDGMENTS.

The Treasurer of Home Missions to Colored People, acknowledges the receipt of the following sums from September 1st, 1871, to October 1st, 1871.

MASSACHUSETTS.		PENNSYLVANIA.	
<i>Stockbridge</i> —St. Paul's Ch.....	20 00	<i>Westchester</i> —Ch. of Holy Trinity..	50 00
<i>Waltham</i> —Christ Ch.....	15 00	<i>Much Chunk</i> —St. Mark's Ch.....	12 10
<i>Lee</i> —St. George's Ch.....	5 00	<i>Phila. Co.</i> —Oxford Ch.....	23 21 85 31
<i>Cambridge</i> —St. Luke's Ch.....	2 00 42 00		
RHODE ISLAND.		PITTSBURGH.	
<i>South Portsmouth</i> —St. Mary's Ch.	4 00 4 00	<i>Butler</i> —A friend.....	50 00 50 00
CONNECTICUT.		MARYLAND.	
<i>New London</i> —St. James' Ch.....	85 19	<i>Harford Co.</i> —St. Mark's Ch.....	5 00
<i>Norwalk</i> —St. Paul's Ch.....	60 00 145 19	<i>Annapolis</i> —St. Anne's Ch.....	31 15 36 15
NEW YORK.		VIRGINIA.	
<i>Lithgow</i> —St. Peter's Ch.....	6 20	<i>Richmond</i> —Rev. J. Peterkin, D.D.	5 00
<i>Red Hook</i> —Christ Ch.....	10 80	<i>Culpepper Co.</i> —St. Stephen's Ch..	5 00 10 00
<i>Harlem</i> —St. Andrew's Ch.....	115 43		
<i>Sing Sing</i> —Trinity Ch.....	31 70	OHIO.	
<i>Fishkill</i> —Trinity Ch.....	4 50	<i>Ashtabula</i> —St. Peter's Ch.....	6 40
<i>Hyde Park</i> —St. James' Ch.....	53 50	<i>Cleveland</i> —Grace Ch.....	17 35
<i>New York</i> —J. H. Earle, Esq.....	50 00	<i>Toledo</i> —Trinity Ch.....	32 60 56 35
From Spt. of Missions	191 64		
<i>Glenham</i> —Trinity Ch.....	4 50 468 27	ILLINOIS.	
CENTRAL NEW YORK.		<i>Cairo</i> —Ch. of the Redeemer.....	3 00 3 00
<i>Elmira</i> —Trinity Ch.....	15 00 15 00	WISCONSIN.	
DIOCESE OF ALBANY.		<i>Delavan</i> —Christ Ch.....	15 00 15 00
<i>Hoosac Falls</i> —St. Mark's Ch.....	5 00	MISCELLANEOUS.	
<i>Cambridge</i> —St. Luke's Ch.....	2 00	Special for school building at Ashe-	
<i>Norway</i> —Grace Ch.....	2 00	ville, N. C.....	1050 00
<i>Schuylerville</i> —St. Stephen's Ch..	7 00	Special for Rectory and Church	
<i>West Troy</i>	10 00 26 00	repairs at Petersburg, Va....	1490 00
LONG ISLAND.		Special for Beaufort, N. C.....	498 25
<i>Jamaica</i> —Grace Ch.....	50 25 50 25	Special from pupils of High School	
WESTERN NEW YORK.		at Charleston, S. C.....	273 44 3311 69
<i>Branchport</i> —St. Luke's Ch.....	20 00		\$4,291 64
<i>Newark</i> —St. Mark's Ch.....	1 94	Amount previously acknowledged...	16,903 41
<i>Pittsford</i> —Christ Ch.....	6 13		
<i>Lima</i> —Christ Ch.....	2 00	Total from Oct. 1, 1870.....	\$21,295 05
<i>Honeoye Falls</i> —St. John's Ch.....	5 10		
<i>Rochester</i> —St. Luke's Ch.....	38 00 73 17		



Yours very faithfully
G. A. Litchfield

JUBILEE
OF THE
Domestic and Foreign Missionary Society
OF THE
Protestant Episcopal Church,
OCTOBER, 1871.

PUBLISHED BY ORDER OF THE BOARD, AS THE DECEMBER NUMBER OF

The Spirit of Missions.

INTRODUCTION.

THE RECENT GATHERING of Representatives of our Church in Baltimore at the Meeting of the General Convention and the Board of Missions, is acknowledged, on all hands, to have been one of very remarkable interest.

The intense activity of thought and feeling, which has for some years pervaded the Church and which seemed to be stretching her sinews almost to breaking, made the gathering to which pertained the duty of guiding this thought and feeling one of solemn moment.

Moreover, the Fiftieth Anniversary of the great Missionary Society of the Church was to be celebrated. The hearts of the friends of Missions were full of expectation, and many of them stirred up by the knowledge that the offerings of the Church to the Domestic and Foreign Departments of the Missionary work the past year, had been in the aggregate Fifty Thousand Dollars in excess of the contributions of the previous year.

Every one felt that, for good or evil, for weal or ruin, the occasion was one fraught with issues of vast importance. Prayers had for weeks gone up to the Head of the Church, in behalf of the meetings, from thousands of anxious hearts which preferred Jerusalem above their chief joy, and all who were present in Baltimore felt that the holy influences of these petitions were descending and encamping like angels round about.

The Opening Sermon before the General Convention was preached by the venerable BISHOP JOHNS of Virginia, and was a most moving discourse upon the power of the love of CHRIST to overcome all obstacles and bind all hearts together, from the text "The love of CHRIST constraineth us."

It was delivered with a persuasiveness and benignity of manner, which made it effective even in parts of the audience where the voice of the speaker,

feeble with age, was not heard. And it seemed almost, as he delivered it, as if the first age of the Church had come back again, and that scene were repeated of which ancient story loved to tell—St. John appearing in the assemblies of the Christians, when almost too feeble to preach, and urging, as all that he needed most to speak, and all that his hearers needed most to practise, the one exhortation, “My little children, love one another.”

The evening of Thursday, the second day of the session of the Convention, was the time appointed by the By-Laws of the Board of Missions for the Triennial Sermon before that body.

The Preacher was the Rt. Rev. J. B. Kerfoot, D.D. LL.D., of the Diocese of Pittsburgh. The chancel was crowded with the Bishops in their robes, and every available seat in the nave and galleries of the Church was occupied by eager listeners.

The scene of the Sermon was laid (if one may so speak) in the country on the east side of the Jordan, and the occasion to which attention was drawn was the arrival of the Israelites in its fertile plains and hills, after their long and weary wanderings, and the quick determination of some of the tribes that it was just the land which their necessities as herdsmen required, and that they would settle there and go no further.

The germ idea of the Sermon was that Messiah claims the whole world as His own, not merely that part of it which has already been brought beneath His sway. This truth was illustrated by the fact that when the Israelites had taken possession of the territory east of the Jordan, God directed their valor to the noble country which lay still unconquered across the river. In the tribes of Israel, who, notwithstanding the glorious conquest for their God which was thus set before them, selfishly thought that, as all their wants would find abundant provision in the country east of the Jordan, they might contentedly settle down there, the Preacher found representatives of those who in the present day have no thought for the work yet to be done, if only enough has been achieved to satisfy their own spiritual wants. The Preacher saw, on the other hand, the Missionary Spirit of the Church, and her noble sons who are spending their souls in efforts to conquer new domain for CHRIST in those other tribes of Israel, whose eyes were cast to the land beyond the Jordan, and who were girding on their armor to redeem it for God.

The thrill that passed through the audience when the point of the comparison was recognized, and was driven home by the Preacher's indignant appeal, “Shall your brethren go to war and shall ye sit here?” may be more easily imagined than described. When this idea had been developed, the Preacher availed himself of the fact, that the Jubilee of the Domestic and Foreign Missionary Society was to be celebrated, during the meeting of the Board, to take a review of the progress of our Church during the past fifty years. The statistics gathered and the comparisons made were very encouraging, and are of permanent value.

TRIENNIAL SERMON BY THE RT. REV. J. B. KERFOOT,
D.D., LL.D., BISHOP OF PITTSBURGH.

NUMBERS XXXII: 6.

Shall your brethren go to war, and shall ye sit here?

REVELATION not only discloses to us facts that we could not otherwise have known, but it tells to us the meaning of the things we see. The Book of God certifies to us great events, some of them supernatural. It tells us, too, *Who* did the deeds and ordered the events; and yet more, *why* He so put forth His hand. *His* hand it is that we see revealed. There is no chance, no blind force, no mere law. His *design* of mercy and holiness also is revealed. We learn *why* He so acts. He tells us. The Personal God shows Himself to us; and this not in His power and wisdom alone, but in His love and His justice.

Thus it is that He reveals Himself in His government of His chosen people Israel, at once His nation and His Church. In that revelation, He discloses to us His working as the Ruler of nations, and as the God of His Church. The miracles *were* true, special interventions of God, our King and our Father. He wrought unwonted things. But He, too, wrought *all* the events. And what is to us of a worth equal to that of any miracles, He discloses to us His *reasons*; *why* He begets the very events which we call ordinary—such as we see nowadays with our own eyes. The true philosophy of history, the only true science of the life of nations, comes to us in the Bible. We read the real *wisdom* in the history of Israel, for therein God tells us that *He* works each event, and He tells us *why*. Taught thus, man may read other history wisely; not else.

So with His Church: in every age God makes her to be; gives her the work to be done; makes known the reason for her being, the law and condition of her life and growth. That law reaches not merely the Body, the Church, *as a whole*, but each part, each member. That condition is the contract between God and the whole Church, and each part of her and every individual member of her. On no other terms can grace and life come to her or be continued, save on the conditions revealed. If the terms be violated, the grace is lost. This is the lesson which, God helping us, we would now teach, as opportune to-night.

If this Church, whose members and representatives we are, whose measures we have the grave responsibility of deciding, if she rest in her present attainments, if she do not press on her war for God against sin and unbelief, if she refrain from new and larger conquests for CHRIST and for His redeemed,

her winnings already made shall be blighted ; the LORD's anger shall be kindled against her ; the elect of CHRIST shall not reach their inheritance by *her* faith and zeal : she will sin against the LORD, and her sin will find her out. While, if rejoicing in the spiritual wealth already won for her from the hostile kingdom, she yet rests not in her comfortable privileges, but sends forth her best means and her most precious children to conquer the rest of the Promised Land for the Church of CHRIST, and for the brethren who, with their little ones, are yet without their share of the promised inheritance ; if she go forward from her already noble homes and strongholds to fight till the whole land be won for her LORD and for all of His redeemed, then these, her folds and her cities, shall be made her perpetual possession ; she "shall be guiltless before the LORD ;" "this land shall be her possession before the LORD."

God's ancient Church had just entered well into the work of conquest. After long and weary wandering and waiting, decisive battles had been won, and noble territory full of future wealth had been occupied. Two or three tribes had found *there* all that they themselves needed or cared for. They knew, indeed, that the conquest was but begun, that *somebody* must fight more battles. The Promised Land lay yet mostly before them. Indeed, only the highlands had been won, lying away east of the Jordan. From these, the Hosts of the LORD were to make their way westward across the Jordan into the specially Promised Land. These highlands rather opened the view of the true inheritance than made a genuine part of it. Those well-satisfied tribes had no doubt that the glorious land in their now not very distant view would all be won, by *somebody*. Of course, they would still think of those whose lot it might be to *have* to go forward. Their not infrequent remembrances, their best wishes, their *prayers*, even, should go with the part of their body that should make the advance movements. Some material help, too, should be given out of the wealth that was already in full and near prospect for themselves. And, no doubt, some of their adventurous spirits, some of their fighting young men, would go, to whom the excitement of war would be more attractive than the quieter routine of the pasture and the market. But the staid and thrifty people would rather stop where they were.

This was in their hearts when they came before God's Prophet, and, pointing to the pleasant lands already won, they asked, "Let this land be given unto thy servants for a possession." This is just the "land for cattle, and thy servants have cattle." The Prophet's answer was very direct, even blunt, as men phrase it : "Shall your brethren go to war, and shall ye yet sit here?" Did the LORD give to the valor of the whole host this land for *your* peculiar advantage? *This* land, already won, has not been won by you alone, nor by your toil and peril at all, save in very small proportion ; and the vastest part of the Promised Land lies yet unconquered before your eyes. God claims it *all*. His People is to subdue it all. The little now in their grasp was won by the whole host, *not* for the prompt and easy enjoyment of it by any part of

that host ; it was taken from the foe in God's name, that from these early won heights the hosts of the LORD may pour down in resistless might over all yonder plains and hills. *There* are to be the homes of your brethren now and in the ages to come. Away in advance of you lie the holiest hills and plains, God's choicest homes of faith and worship, the King's own home, when He shall come among our offspring in that mighty future ! And shall ye sit here now, in ease and affluence, while your brethren go to war ? Ye that will do so, "break down the heart and spirit of the children of Israel from going over into the land which the LORD hath given them." Ye forget the lessons of the past. Indolence and cowardice have of old brought the LORD's anger on your fathers. Years have been lost long since, because of men like-minded with you. Will ye repeat the sin, to your own guilt and loss, and to the prolonged damage of your brethren and your sons ?

The rebuke may seem too severe. The men did not *say* that they meant to leave the rest of the fight to those whose lot it might be to go forward ; *but the Spirit of God read that mind in them.* They may not have yet developed even to their own consciousness that subtle sin ; yet that was in them, which the words and acts of their early future would have brought out clearly enough. The stern rebuke saved them. It made them think, see their peril, and wake up in time to shun the selfish, unbelieving sin. The reply, when it came, was all right ; and their acts made it good : "We ourselves will go ready armed before the Children of Israel, until we have brought them unto their place." An ample force shall stay with our little ones in these fenced cities, for the foes are many about us here still. But we ourselves, the best among us, in ample number, "will go ready armed before the Children of Israel ; and we will not return unto our houses until the Children of Israel have inherited every man his inheritance." And Moses said unto them : "If ye will do this thing, if ye will go armed before the LORD to war, and will go all of you armed over Jordan before the LORD, until He hath driven out His enemies from before Him, and the land be subdued before the Lord, *then* afterward ye shall return and be guiltless before the LORD and before Israel ; and this land shall be your possession before the LORD : but if ye will not do so, behold, ye have sinned against the LORD ; and be sure* your sin will find you out." And they kept this condition. Moses left Joshua a charge to hold them strictly to this contract. Joshua records and commends their fidelity, and their escape from that sin which else would have been theirs, and would have found them out, despite all the recesses and refuges of the history which nations and Churches too much forget is only God's *will* and *mind* working out their resistless way among us all !

Doing nothing ; nothing or but little for others ; taking good care of oneself, or of one's own house, even of his own *soul* and of their souls—after a sort—*this is sin* ; the sin that will find the doer out, and bring surest punishment.

* "Know ye of your sin that it will find you out."

It was of *that* sin, the one so lightly esteemed among us all, about which were first spoken these words, that never since have ceased ringing their alarm in men's consciences, as the aptest words that the guilty could hear about sins hidden from men's view, and lightly, if at all, reprov'd in common codes of duty. "Know ye of your sin that it will find you out;" the sin not of some great crime which men hate, but only that sin—who of us is guiltless?—of sitting still in our nice homes and churches, and leaving God and our brethren to push on the war farther, with little help, and less sharing, from us! Is it not enough of duty for *us* if we build and guard our own cities and fields (and them not too wastefully)? Can we do more? men say. Does it not cost more than is pleasant to pay out now, to do *this*? Then, we have our near neighbors, whose case we *must* see to. Or some belonging very tenderly to us have gone forward, and *their* cry absorbs all the little beyond that we can spare! *But, then, what of the LORD's Cause?* What of the vast land unconquered? What of the brethren now, and in the generations to come, whose inheritance has yet to be wrested from the enemy with whom the LORD has brought *us* into direct conflict, that we may fight and conquer in His Name and for *our* brethren, if we will indeed go armed before Him?

The lesson of duty is immediate and evident. Any illustration that helps us to look at it, and see its wide, imperative force, is well worth our regard. Let the Church, the Diocese, the Parish, the man and the child, which God has blessed now, thus early and fully, with the truth and grace of His Gospel, which have now in prized enjoyment and use the fruits of battles already fought, let them see to it that the war goes right on, and that *they* sit not still. They must share actively in it. God must, by their effort, cost and peril, win more land. The brethren now and in the future must have our company in the war. No matter who these men may be, no matter why they have gone where they are, or have become what they are. Men's philosophy about the motives and causes of various migrations may be true or not. God's mighty purposes in these migrations revealed to us, and His Church's duty to evangelize these moving masses, these we learn from our LORD's command. If any men are without the Gospel and the Church of CHRIST, we are to carry both to them. Whether, in God's Providence, they live on the outposts of our own civilization, or far away, or near at hand, in heathenism—they are all among the redeemed. Our SAVIOUR died for them all. They all have souls. There is room and home for them all in the land to be won for God. They may, as in our own country, many of them be careless, indifferent, or may even have become hostile, allied to the foes of their LORD and ours. Or, in the vast domain of Satan, where, as in many lands, we see scarcely a claim yet put in for our King, and the bondage of our fellow-men is very sore, there the enterprise of their rescue may be one of great extent and cost—still the command and duty are clear; and the more need is there that the war of conquest should the sooner go forward, that our brethren may be rescued by our loving force.

Now all this is sober and real thought ; downright common sense in the Christian man. Men, citizens, talk thus about their country, and its future, and their part in its glorious destiny ; and many men prove the honesty and sobriety of such words by the reality of their self-sacrifice. And in such vows for the Church, *faith* does not at all discard genuine common sense ; but lifts it up to a higher plane of observation and action ; sees things far ahead, and acts in that foresight. Results will not all come in our earthly day ; *that* is no matter. *We believe* in a great future in which we shall still, as now, nay, more than now, see and glory in the results of duty done here. CHRIST and His Cross, and the law of holiness, are real to us. Men's goodness now and their peace forever, we know, depend on this Gospel. The Church is a present, very real and very dear home and country to us. Her work is ours. Her glory, her success, is to each of us very dear for CHRIST's sake. Her coming struggle we see to be just now a very sore one, if she—that is *if we*, do clear duty, and go forward.

Then the *Command* comes to us all from the Great Leader : “Go ye into all the world !” This Voice must never lose its power to any one who loves Him. In some true way, obedience must be given. And whenever we are becoming prone to settle down in selfish enjoyment of what has come to us, the old rebuke must find its way into our hearts. There can be no obligation more express, no duty more clear, than this. The principles that bring us together to-night are those *most* true and grave ones, among all the principles of *wise* men's acts, the ones that make the life of CHRIST's Kingdom, and that fill, and hallow, and ennoble the heart of every man who believes and means what he prays, “Thy Kingdom come !”

And this work is *the due of our brethren*. Whether these be the needy ones *for* whom, or the noble and brave ones *by* whom, the Church spreads the Gospel, we here meet only to measure, and prepare to pay, their dues to our brethren ; those others for whom, as much as for us, the REDEEMER purchased the inheritance yet to be conquered,—and those who go to the front to fight the battles which we must all in some real way share in. We cannot, as honest men, believe our Creeds, and yet sit still and do nought, or but little, for the hosts which God's Providence, or for the brave combatants whom His Spirit, moves forward into the land yet to be won.

This forward, hearty movement is, besides, the *condition of the continuance of the privileges* we have acquired or inherited. It is not merely true that lack of zeal in such work makes loss of holy affection ; though this is true. It is not only because, if we are selfish and indolent, those earnest souls that make a Church living and growing, will die out or go away from among us ; though this, too, is true. *If we sit still, we sin against the LORD* ; and His just requital will come upon us. The blight from His displeasure will be seen over the green fields, the rich pastures, the holy hills and the refreshing streams, given us in gracious reward of early battles, *but to be kept only on the condition that we go on*, as these rebuked tribes of old did, right before the

Ark, in the forefront, until CHRIST hath driven out His enemies from before Him, and the land be subdued before the LORD. Thus, if charity and duty do not enough move any of us, let the fear come in that may wake up the soul of the easy Christian to some sight of its own peril. *We* are well off, we think. We *have* rich possessions; we thank God for them and we take them as means and pledges of the better things to come. All this may be well. But while we are reading so confidently our own title clear to mansions in the skies; and as we go on, get soon to singing in some sense and tone that may not make melody in God's ears, "So *I* but safely reach *my* home"; as though *that* might be the whole of my concern, as though my brethren's inheritance were only *their* concern and God's; may we not be sinning against the LORD *that* sin of which we may know that it will find us out, and find our children out, and come back upon us and them, in the narrowing of present privileges and, it might be, the loss of future ones? This Church Militant must not be a dream to any man, who would have the Church Triumphant a blessed reality to him!

But this meeting of our Board is our JUBILEE. We are to sound the trumpet, not of self-laudation, not to call other men's attention to us, but to awaken our own memories and consciences, touching God's allotments to ourselves and to others, and to take true account before Him of our accomplishment of His will. We are to see that we have kept our own inheritance, or that we now recover it; and that we have given to every brother his own lot in the land, or that we now make good his loss. We are to close up one cycle of Sabbaths and enter upon another, whose end few here will witness.

There are yet a few venerable men surviving who took part in the plans laid fifty years ago. Some such are here among us to-night. May God's love and blessing brighten the evening of their well-spent life! But in any review of our Church Missions, we must go far back of the half-century past. We must ever remember that among the very earliest ministrations of the Gospel in this land were those of the Church; that the Missions of our mother Church's oldest Missionary Society were long and widely planted in our American colonies. We welcome here now her Apostles and Elders, who have come to bid us God-speed. We are to remember, too, that this Church of the Prayer Book led the first Services of worship which the people of these United States, as a nation, ever offered to God. But just now our concern is with the organized Missionary work of our Church. That began just fifty years ago. That organization implied, of course, active zeal and efforts preceding it. Our early American Church history tells why it came so late. Only eighty-seven years ago, the scattered elements of our feeble body began to seek each other out, after the agitations of war and revolution had so far calmed that English Churchmen might venture to demand a place among the religious organizations of the new nation. It is not eighty-two years since the first General Convention met, with Bishops at its head. The decade following, the closing one of the last century, promised well and gained

fairly for our work. The first decade of this present one hundred years was a time of no gain; but rather, it seems, of loss to us. The records of our Church indicate that sixty-three years ago we counted of Clergy and congregations few, if any, more than eighty years ago. The opening of this century seemed to lose what the close of the last had won. The invading host made no advance; it, perhaps, lost ground. It is not for *us* to say that there was a lack of zeal or faith. We know that many of the fathers were rich in both graces. But the tradition is that, only sixty-three years ago, not a few among them foreboded the gradual yet sure dying out of this American Church, which—to God be the praise—knows now that such fears were to be gloriously dispelled! The second decade showed life, and some real growth; yet the gloom was very dark in many places. The gleams of light were from the early kindlings of Missionary zeal. Bishop White, calm and unaggressive as some men may deem him, was forecasting and working. His Diocese and that of South Carolina were already forming useful Missionary Societies, which still live and work for the good cause. And Bishop Griswold's voice was heard in most earnest pleas in behalf of active Missionary enterprise. It is to us now an easy and delightful task of filial gratitude to trace out the marks of this uprising of hope and resolve in that second decade of this century. It was the sign and the new source of life in the body. The heart, quickened by the HOLY SPIRIT, was struggling to send out its currents of life more vigorously, and so draw back to itself richer streams of nourishing blood, to be again sent forth with freshness, vitality and power. Then, as ever must be the fact, the zeal to spread the Gospel was the witness of the Church's right and power to live. The resolve to go out ready-armed before the LORD and His Ark, and to make new conquests for Him, saved the land already won. Before that second decade closed, this united work of ours was planned; and, in the first year of the third ten, it was fully organized by the General Convention; as, fourteen years later, it was reorganized on the wise and godly principles on which this Board and its work are now based. With this uprising among us of zeal for forward work at home and abroad, we see most marked gain in this Church's growth.

After some years of seeming or real retrogression, the Church so advanced in that second decade of this century, as to make the ratio of her increase equal to that of the fast-growing population of this country. In the third decade, the Church added two-thirds to her numbers of Clergy and congregations, while the nation increased its population but by one-fifth. Such growth, after such symptoms of withering, tells of the dews of Divine grace shed upon the parched land. Grace for grace is God's rule with us. He that hath to good purpose shall have more. We need not, we do not, mean that any of the years then past had been barren, because prayer was feeble or cold. We know that it must have been the prayers and faith of those years that were winning for us the way towards this rich heritage of to-day. Nor need we say that one grace *begets* the other; that zeal *makes* life; that the eager resolve

to preach CHRIST and build up His Church, quickens within us the active life of GOD. *He gives both graces* ; but somehow they *do* come together, and they die out together, and they live, to our view, by the life common to both.

Our nation's population is now four times what it was fifty years ago. The Church's Clergy and her congregations count now ten times as many as they did fifty years ago. Such a growth, absolute and comparative, proves the presence of GOD's Spirit among us ; for no one can truthfully suggest that the growth has been only in numbers. It proves, also, much hard and godly work done in places and by men whose record this Board does not keep ; and it demonstrates the activity of Dioceses and Parishes, as well as of this general organization. In other ways than this one, good men have been busy among us ; and for all the good done GOD be thanked ! Yet this general agency of the Church is the one to which all the rest owe much of their life, and which has done vast duty in this great advance of our Church. This band of love in CHRIST—brighter and stronger as it is to-day, because of the wear and strain of half a century—this band of love *in* CHRIST and *for* CHRIST, and in and for His Holy Body, the Church, has braced the nerves of now well nigh two generations of brothers in the sacred war, and bound together the energies that else must have wasted themselves in desultory contests. GOD grant that when the next Jubilee comes, and the next, and the next, till the great Sabbath dawn, our children's children may love thus to work together ; and may *they* do their work better, far better, than, with all GOD's favor, we have yet done ours.

Our Domestic work, in this Home-farm of ours, fenced in by two mighty oceans, 3,000 miles or more apart, had its beginning forty-eight years ago, when the Society sent out its first Domestic Missionaries, one to Florida, the other to Wisconsin. Thenceforth the war has gone on. Would to GOD it had been more vigorously and generously pressed ! And yet, look now over the vast Home field. See what is done, and what is well begun. Nearly or quite 1,000 Missionaries have wrought in this Home field under this Board since 1823. Six Missionary Bishops and two hundred and ten Missionaries are now its busy agents in thirty-six States and Territories. The call is coming before us to sub-divide impracticable Dioceses and make out of them more Missionary Bishoprics. Vast opportunities, efficient agencies, and generous, though, of course, ever inadequate means, are offering themselves. With these facts before us, and many others not now belonging to this review, it seems hardly to need faith to calculate the future of the Church in this land, if we do a tithe of our duty. GOD's glory is it, not ours, that this once over-deliberate Church, the latest in the field too often, though not *as* often as unkindly criticism liked to say—has now her Houses of GOD (as men witness, who travel widely) often the very first among the Houses of Prayer in most of our new towns and along our great highways ! And we have had in these labors for CHRIST, which have now reached this hopeful stage, many a noble example of faith and zeal, of toil and self-denial, which yet had only a plain,

scanty history to tell. Many a peril, many a weary and sick day, many a toilsome journey, and many an aching heart for a home ill-supplied, and for a weary, anxious work, many such a precious gift to us, many such an acceptable offering to CHRIST, has this Home work exacted. There are noble names in this arm of the sacred service that deserve a mention as among the best in the Church's Missionary diptychs ; and stories that might be told anew to-night if there were space. But one name, that of the dear old Apostle in this work, we must speak out, this first time that JACKSON KEMPER has not met with these bodies in their Triennial Councils, for now, at the least, this half century past. Such a life as his proves that Missionary zeal had struck root deeply in some hearts sixty years ago ; that it found congenial soil as it sent out its thrifty life about it. May that beautiful and glorious example never lose its winning power among us as an incentive and guide for men who in any post can win souls and build homes for CHRIST and His people !

How much more we *could* and ought to have done as a Church in conquering this land in these fifty years ; how many of our brethren have not had their own inheritance because of our lack of zeal ; how much more of aid and company ought to have been sent to those who *have* gone to the front of the fight—who of us dare estimate ? And who would not resolve now that the opening record of the future shall be made more rich with the due witness of the Church's duty far better done at home ?

There is a part of this Home work which has only of late years and by unwonted providences been given into the hands of this Board as a general work of the Church—the *Missions among the Colored People*. When we put together the facts, that there are more than 4,000,000 of the African race among us ; that the great majority of them is uneducated ; that though prone to religion, these people crave what is emotional rather than what is intellectual, and seek excitement rather than teaching in doctrine and duty ; that correct belief, sober order and regular worship, their special needs, can become theirs only by an ample training ; and yet that by such training these *can* be made the healthful elements of their religion ; that this Church's agencies were formerly gaining great and wholesome influence over this race, and have again in these recent years had more success than the sadly limited Mission could have been expected to beget ; when we see how diligent and well appointed and widely spread are the efforts of Romanism to anticipate and meet the needs and susceptibilities of this people ; and, last and darkest fact of all, that the basest superstitions of Africa are, beyond doubt, springing up anew among these American-born people from the roots and seeds of idol-worship and cruel witchcraft—(thus showing how long the human heart and memory can hold and transmit such evil) ;—surely, here is a task of urgent need and stringent obligation, right before us. The history of our Church's work here for the last half decade has not been such as to justify her meeting the review of this Jubilee with any confidence. In this duty there has been somewhere

sinful deficiency. As citizens and as Christians let us now wake up to the emergency and somehow repair the omissions and losses of the past, and make the immediate future busy with wise and generous effort. This whole subject is full of puzzling problems ; but there is no enigma before us as to *duty*. Christian schools, preaching CHRIST, and spreading His Church among these people, make up that duty clearly. Let it be done promptly !

So for many years past have the Indian Missions (at first managed as *Foreign*) been made part of our Home work ; as most truly they are. A very slow and anxious work it was for many years after its beginning in Green Bay in 1823. The long and sad tale of civil, social and religious mismanagement and wrong in the history of our Indian tribes need not be gone over now. It is as wholesome and more inspiring to say that in this thing the Nation as well as the Church seems really awakening to our common duty ; that even this arousing of the national mind and conscience is due largely to faithful monitions going out from this Church ; that now, as never before, our Missionaries, clerical and lay, are successfully carrying the Cross and its mercies in among these tribes ; that we count already a fair number of the heralds of CHRIST, Priests and Deacons (six ordained men, and about as many preparing for our Orders), among our converts from this indigenous paganism ; that intelligence, civilization, charities and churches are growing up most hopefully in the fields tilled by this Board. It is expected from the counsels of these weeks here, that measures, full of the faith which facts almost change into calculation, will be decided and consummated to make our Indian Missions a completed unit among the agencies of this Board.

And there must be at least a mention of the 60,000 of the Chinese already among us. That ancient and refined form of heathenism erects its temples before our eyes in our own land. In *some* way the Church, as well as the Nation, must meet this strange fact of Chinese immigration. Strange, indeed, are the lot and the resulting duties of this nation. Men of almost every race settle among us. Europe sends us daily all her varieties of tongues, habits, beliefs and unbeliefs. She even offers her thousands of ignorant people to be first made at their own homes the dupes of our shrewder emissaries of evil, and then to be imported to our soil to make up communities with which *we* are reproached, though we had only furnished the smart villainy, and other lands the stupid subjects, of the delusion. No matter ! the hideous ulcer is ours, and we must cleanse and cure it as we can. Thank God, *there*, again, this Church is among the foremost in the time and efficiency of her Mission. May it be vigorously furthered !

And one item more. The joy yet lives among us with which six years ago we were enabled to do something—not all that we wished or that our brethren needed, yet not a little—to uphold the Church in regions where war had impoverished her resources. So these bonds and ties, these cords of duty and of love, make a network, each year stronger and wider, of tender

charity among us all over this land, and away on, we trust, into our boundless future, drawing us all together, one towards the other, and all towards CHRIST. GOD make it so to be !

Now we turn to our Foreign Missionary work—the outer, more distant advances of our war for CHRIST into some of Satan's darkest and most enslaved domains. When we look at the latest published list of the workers in our Foreign Missions, and read there as many as sixty-one names, heart and memory turn lovingly back to the day and its councils, which we are now recalling. We mark with grateful sympathy the earnest efforts then made by the fathers (most, not yet quite all of them, at rest now !) to beget a due value and love for *this* work in our Church, and to find out some men who would make *any* beginning of it, however small that might be. Our earliest Mission abroad, that to Greece, began in 1830. The next was the employment in 1834, as a Lay Catechist, of a colonist in Africa, who of his own motion had begun a Church work there. Our first white Missionary to Africa went out in 1836. Our Missionary Bishop, yet living and here among us, went out in 1837 ; may his LORD and ours fill his old age with the joy and peace of His approving Spirit ! The Mission to China began in 1835. Thus the history of our actual Foreign Missionary work goes back only about forty years. Many of us can recall its whole course from the opening. The story of it now, read afresh in the records of the longing hopes and earnest pleas of our leading men, of White and Griswold, of Wainwright and Alonzo Potter, all alike its advocates, tells us of early faith and zeal in this direction, which we to-day might recall and imitate with profit. If ever the plea for foreigners and heathen might seem premature and unwise, it was when, forty, fifty, or more years ago, such men were making this plea among us. If ever there was a crisis when that plea and appeal were *required* as an essential part of the impulse needed by a feeble, sorely tried and depressed Church, that crisis was upon our fathers just then. And whenever the love of CHRIST wanes, and the Home field lacks laborers and enterprize for God, then, ever, let the heathen and the foreigner be remembered afresh. Let this lesson be one of those which this Jubilee review writes on all our minds, as proven true by our own Missionary history, all of it yet thus recent. That the different kinds and places of work will elicit from good men varying measures of interest and aid, is to be always expected. Such variety of convictions, and such special power in our various good enterprizes to attract, each its own advocates and helpers, make in this peculiar kingdom of CHRIST, as in the various parts of His social and natural rule, the best provision for the culture of good hearts and the accomplishment of good works. We are to expect that godly men will vary in their views and preferences about Missions, as well as about other things ; but we will not consent to anticipate that any such man can disparage, or even ignore, the whole subject, nor that he may condemn the part of the work that is not his preference. Nor will we consent that any good Christian, or any good Churchman, can let his heart stay cold about any

part of the task, at home or abroad. And this Church must love and care for all of its parts heartily, and welcome and send workers to every part faithfully! No Church of CHRIST can ever effectually hear the command to go forward in its Home work, unless that voice be also heard in all its fulness, "Teach *all* nations." This does not exclude due deliberation and the prudent distribution of forces. The charities of the Home field, like the charities of the home family, will, and always should, far surpass those that go abroad. No one need fear that they will not. The sin and peril may be, and have been, not of any excess abroad or at home, by no means of any undue diversion abroad of men and means that would else have been really spent at home; but the sin and peril may be the lack of the self-devotion and of the ardent love that would make such spiritual wealth abound at home and abroad. The suggestion has been sometimes made, "How much room; and need, and use do we see at home for all this labor and this money?" "How much good would it have done if kept at home?" The answer is: Deny godly zeal such scope, and it dies out in its works for home as well as for abroad; give it full scope, and its fruits grow everywhere. And this is not human folly or caprice: it is part of CHRIST's law for His kingdom. The two-score years past among us demonstrate these principles to our grateful conviction. And, moreover, this conviction, and the heart for this work, make up the peculiar grace of no one part of the army more than of another. Never in the history of any Church and its Missions has it been demonstrated more fully than in ours that the Church, as a whole, and speaking by the voices of her leaders in every corps and in every regiment, gave forth her will and resolve clearly that her field is the whole world, just as her Great Captain had ordered. Nor has any part of the Church of CHRIST, in any age, carried His Church and His Institutions, with His Gospel, into her Missions more faithfully than this Church, as a Church, has done for these thirty-five or forty years.

At home, or abroad, fill the heart of a Minister of this Prayer Book Church with zeal to win souls for his LORD, and he will go out—as facts show that our men on the whole have gone and have wrought—to preach the pure Gospel, *and* to set up the Church; to gather in the redeemed—infant as well as adult, teaching repentance, faith and holiness, *and* the obligations and blessings of Baptism and Holy Communion and Confirmation and Liturgical Worship. If you would make a weak Churchman a strong one, send him out on a foreign Mission. Let the facts before our eyes, thoroughly scanned, be the proof. The man sees that his LORD was right in making Church, Ministry and Ordinances contemporaneous with the preaching of repentance and remission of sins. And if you fear that any good man is over busy with "Church"-ideas, put him into one of our *real* Missions at home or abroad, in city or country, and if there be anything in the man, he will be preaching CHRIST and His Cross very soon as fervently as you can wish; and both good men will keep their earlier good traits all the safer for the widening of their Gospel-philosophy.

What we have accomplished abroad, what we can put into statistical tables to-day, may seem small, even by the measure and count of some good men. But measure the results by the history of many Missions now most fruitful, and by the seeming little which they accomplished in the lifetime of one generation, and the estimate of the good done by *our* Missions will rise. Look at the grain garnered—not as the finished harvest—(a small one, if any *will* so have it), but see in it the sure seed of the great future sowings and reapings. Our glance over these Missions must be very rapid. Their full outline is to be given in other modes.

See, then, what the worth and fruits of our Greek Mission have been ; its two first Missionaries are here with us to-night—and upon them, too, we invoke God's blessing, as we give them the thanks of this new generation. See how that Mission went into that land and Church, just when such loving help was needed for the girls and boys *then*, parents and grandparents now, of that rising nation, and in that, we *will* hope, awakening Church. If ever a Mission won soon and kept long well-deserved confidence and praise from the recipients of its beneficence and from the candid observer, that Greek Mission is the one. Its present dimensions are small. It may be that its peculiar work is henceforth to be limited. Let a generous foresight decide that point. But its garners are full of good done by *this Church* to an enthralled sister Church. That scheme and principle were wise and godly. Let us hope that without needless loss of time this pure Branch of CHRIST's Church will be putting forth helping hands to other such needy Churches, with a wisdom enlarged by experience, with a love quickened by the COMFORTER Who is all the Life of any Church that lives at all.

Then look to Africa. No one ever doubted the duty to work *there*. Our Missionary History shows how anxious from the first our fathers were to plant vigorous agencies on the West Coast of Africa. Our own American born brethren had gone out there. *Our own brethren in our own Church* had gone out. They went—no matter what they or we had in view—because God sent them back to carry His Truth into Africa. He had been preparing His purposes of mercy, training His army of advance, through events and doings, His mere permission of which perplexes human philosophy. Churchmen, colonists there, began the work. When thirteen years of this Missionary organization of ours had gone by, we had not been successful in any of the plans for Africa. Africans, born in our midst, and baptized and nurtured in our faith, had gone back to the home of their race, and *they* began this Mission. If ever brethren had gone to the war, it was then. Those at home could not sit still in their comfortable abodes. And yet, at first and how long was every effort to begin that work baffled and disappointed ! How slowly did the soldiers offer themselves, and how hard, since the battle began, has it been to close up the gaps in the line ! How small the help in money, and how far too little the help in sympathy and prayer ! Still, despite all, worth to us to-day how much beyond any earthly valuation is that history ! Souls,

not a few, saved ; the Church established in her integrity, and ready now to take and use her full power and office ; her schools and charities, at least begun ; and a young nation of our American planting, gifted with the Church of CHRIST, in her completeness from the first ; her faith, her ministry and worship, there set up for all ages. Of our Missionaries there (in number now about forty) one half are natives, and another part, one third, are Liberians ; five-sixths of the whole, Africans. Eleven of the twelve ordained Missionaries under the Bishop are colored men, some of them natives ; and the Candidates for Orders equal half the number of the Clergy. Surely, here are ample material and need for a Diocese whose beginning would surpass that of some of our home Dioceses. Nor may we forget the crowns won in that hard-fought field by more than one whom many of us have personally known and loved ; nor yet the glorious work of GOD shown in such characters. Who that ever knew MINOR or HOFFMAN would willingly forget them, as men radiant with His likeness Whom they served in true simplicity and zeal !

And the China Mission—could there have been any duty more clear for our American Churchmen than that ? The commerce of the world, in which our share was already so large, was actively seeking that land and entering its markets. The Christian nations were making treaties with the Chinese, and insisting on our international law, as part of their obligation. And what was then a limited intercourse has since grown far beyond the guesses of fifty years ago. The obligation enlarges every year. Neighbors always for CHRIST's sake, *now* they are close at hand. The journey to and fro is counted now by days, not months. We trade largely and easily with them. We make fortunes by barter with them. We sell them our arms and give them our vices freely. We may, in all fairness, send them charities and God's law. And thus, the result has justified the outlay of men and means through, now, these thirty-five years. The Church has acted wisely, in *her* generation, just in the same sense and reality that the nations have acted wisely in going to the gates of that Empire—as now, too, to those of Japan—to be ready for entrance when the LORD makes the way. God's Holy Word is becoming accessible to those hundreds of millions largely through the scholarship of our first Missionary Bishop (and *his* name is one of the noble ones this Church will long cherish), as now, perhaps, yet more largely, through the rare learning and ability of one of our Missionary Presbyters. Native men are there, as in the other Missions, enrolled on our list of ordained Missionaries. There, as in all our foreign fields, Christian homes teach domestic purity and love, as Christian Churches and teachers preach the everlasting Word.

To complete the allusion to our Foreign work : to the Islands and half-Christianized peoples near our coasts and territories, most wisely and fairly has some care been given. They need and claim our help as very near neighbors, in every sense. We must not either so much stay at home or go always so far from home as to forget the brethren lying half dead in our frequent pathways, just beyond our own domain.

So, *we* have not been quite idle among the many who are active in such foreign work. Whether or not we have done all that we could, we have, at the least, not withheld the confession of the duty. Whether or not the due proportion has been kept between our different labors and outlays is of small account; but that we now largely increase in *all* the directions of duty, and make up for time and opportunities lost, and use well those coming now—*this is* of immeasurable moment to this Church, and to each soul among us.

If the work rise mountain-high before us, we see, now, bare human enterprise traversing the mountains and piercing them with its science and will. Faith has the promise of even more than that. Patience and prudence must, indeed, work with faith; but, then, patience must not become lethargy, nor prudence become parsimony or selfishness. Quite true it is that Missionary venture sometimes seems to be mistake or romance, and it may be so, though not so often as *this* generation's wisdom says. But we have, thank God! made some advance here. We have seen enough among ourselves to show us that the venture of all things for CHRIST is not a fancy. Would God that the fancy would spread more rapidly among us all! Such ventures are not, however, made only by those who put oceans or deserts between themselves and their early homes, or who give up the prospects that fill the common vision of youth. Many such ventures, whole-hearted ones, are made in the prosaic toil of unrecorded workers in our daily haunts. But, whenever and however earnest love offers to CHRIST some unwonted service for His Church's use and guidance, we are making up our minds in this Church of ours to recognize the Hand of the HOLY SPIRIT in these motions of godly souls, and to accept and further the special grace, as of His giving, at home or abroad, as He makes His mind known.

There is, in this strange crisis of things religious and civil, special call now for *our* pressing forward. Christendom and heathendom both need what we are sent to offer in the presentation of CHRIST, an historic, unbroken Church; an historic, uncorrupted, entire creed; a worship and liturgy untainted by error; a system that teaches and guides, but does not enslave, that gives freedom to mind and conscience, but resolutely keeps the lines and defences of doctrine. Let this free Church now lift the Ark high, and bear it forward, in the might of the Spirit, and man's census shall not be the measure of the work that GOD will enable us to do.

Then, such war on a common foe makes, perforce, union at home. We know that such a war is often a nation's healing. The rule works not less truly in the Church's life; and there is *then* more and higher than national working. Take up the Ark of the Covenant; go in advance of it; bear it forward as JEHOVAH bids, into the enemies' land. Then the Presence over it shall lighten our darkness. The Peace of God shall come upon those who are making united war against His enemies, and seeking to make their brethren's inheritance sure in CHRIST's Kingdom.

And let every one among us be taught his true share in all this. Not here and now, only; but, also, in our Dioceses, Fathers; in our Parishes, Brethren; in our Homes, Parents and Children; in each heart, all ye that are ransomed with CHRIST'S Blood;—must these lessons of duty and the daily news of the war be always entering and making life and action. The Parishes, and their intelligence about Missions, were the chief hope of our Fathers fifty years ago. No new philosophy has come to light since. In any contest, success comes from nothing so much as from the enthusiasm that fires each soldier's heart. That love comes from the knowledge of facts. Missionary news would make many a dull and powerless sermon full of zest and might; and the reading and writing for it would kindle up many a pastor that needs some such awakening for the good of his own field, which a subtle selfishness *can* so fence in that one wonders not that God's air and sunlight get very little access into it.

Well, then, as we look back upon the Past, upon its Sinai of command and penalty, its long journeying and its fair beginnings of success, the rebuke and warning come to us about the sin and cost of a selfish resting where we are. In that wholesome fear let us spring up, and look towards the land yet to be gained. But as we look forward, *there* is that Hill mightier than Sinai; that sight more glorious and moving than even the fearful splendor of that older Revelation. There, in the sight of faith, are Calvary, its Cross, and its All-Holy Victim. As faith and love gaze far ahead, we would rise out of fear into a yet higher region. We *love* Him; “we love Him, because He first loved us.” “The love of CHRIST constraineth us.” Not fear only, not prudence even for the undying soul, shall move us; but because our hearts catch the glow of *that* Love, and the meaning of *that* Self-Sacrifice, will we press on to His Side. He wins all for us; we will with Him conquer our brethren's share for them. This, then, be our united vow, made afresh to-night—this Church's vow, to run through all the years till He comes again; to be kept in true love and faith by us and our children through all our generations:—“We *ourselves* will go ready armed before the Children of Israel.” “We will not return unto our houses until the Children of Israel have inherited every man his inheritance.”

PUBLIC MISSIONARY MEETING.

FRIDAY, OCT. 6TH, 1871.

THIS MEETING was of a less formal character than that of the previous evening. The Rt. Rev. SAMUEL A. McCOSKRY, D.D., LL.D., D.C.L., Bishop of Michigan, occupied the Chair.

The first speaker was the Rt. Rev. WM. BACON STEVENS, D.D., LL.D., who with great felicity performed the duty assigned him of giving, in the

name of the Society, a cordial greeting to the Missionaries, Domestic and Foreign, who were in attendance at the Board of Missions, and of expressing the joy of the Society in having present to address them one who had been a Pioneer in the Missionary work for over a quarter of a century, the Lord Bishop of Lichfield. These preliminary words served only to heighten the desire of the audience, already on the *qui vive*, to see and hear one who, they felt, was peculiarly qualified by labors among the savages of New Zealand, extended through so many years, to speak upon Missions.

His address was delivered with all the characteristic freedom and directness of successful extemporaneous speech, and with the attitude and manner of one lifted to a high plane of thought, and borne along by a kindling indignation that aspersions upon the work of the Church among the heathen, dear to the heart of the LORD, and essential to the life of His body, should be so flippantly thrown from worldly lips and willingly endured by the Church. His honesty in stating, and his triumphant success in grappling with, current objections to Missions in behalf of the heathen, took all hearts captive, and suppressed murmurs of applause were heard, alike among the audience in the body of the church and among the Bishops who crowded the chancel.

When the Lord Bishop took his seat, prudence seemed to suggest that there was no occasion, indeed no room, for any further address. The speaker appointed to follow him, the Rt. Rev. R. H. CLARKSON, D.D., would fain have kept silence.

Other counsels, however, prevailed; and when we have said that the Bishop spoke words which were successful in keeping the feeling of the audience up to the high pitch to which it had been already wrought, we have done but simple justice and bestowed the highest praise.

ADDRESS OF BISHOP STEVENS.

THE Rt. Rev. WM. BACON STEVENS, D.D., LL.D., Bishop of Pennsylvania, spoke as follows:

I can truly say, Beloved in the LORD, that I have never risen to speak upon the subject of Missions with such a feeling of self-distrust and diffidence as I experience at this moment. There are some great occasions which, in the influences that go forth from them, are themselves so eloquent as almost to drown human utterances, and to send us back into the depths of our own thoughts, that there, thinking of the occasion, and the greatness of that occasion, we may find and seek within ourselves those thoughts which will enlarge our minds, and strengthen our faith, and convert our hearts. I feel that this is one

of those great Missionary occasions—the Year of Jubilee in our Missionary work—which is so eloquent in all its aspects, coming so directly to the heart and the mind of this great congregation. It tells us of the past, as it calls up before us what was the state of things in our Church, when the first feeble Missionary efforts were organized, out of which has grown this Board of Missions, which to-day celebrates, as it were, its Fiftieth Anniversary. It carries us back to those few Dioceses, scattered along the American coast, and to those few churches which then dotted here and there our principal cities, which comprised all that then existed of the Protestant Episcopal Church in the United States of America. It carries us back to a time when the Missionary spirit was just beginning to stir in the hearts of CHRIST's servants; when, having settled, as it were, the foundations of our own Church, she began to think it time to stretch forth her hands to the regions beyond; and when incipient efforts were made to carry that “Gospel which she held as a precious deposit,” into the then regions of the far West upon the one hand, or across the ocean to the benighted shores of Africa upon the other.

And now, contrasting that feeble state of things with what we see now, I say, ought not our hearts to bound and leap for joy that God has wrought such great things by us, His humble servants, and that that Church, which then in its feebleness began to do in feebleness CHRIST's work, now covers with its Dioceses this whole northern Continent from the Atlantic to the Pacific, from the Lakes to the Gulf; and the tribes of our Israel, coming from the North, from the South, from the East, and from the West, to-day gather in this house to join with united heart and voice in praising God on this great Jubilee occasion, for what He has done through the Missionary spirit of the Church?

What have we done? Why, Brethren, I cannot answer that question. No statistics on earth can answer that question. You might gather in the numbers of the churches that have been built by the Missionaries who have gone forth from this Society; you might gather the number of churches erected, and congregations organized, and persons baptized and confirmed; but that would not tell you what has been done. You might go to foreign lands and gather up what has been done there; but no numbers and no statistics can tell the power of the Church of God.

These things speak merely to the outward eye, tell the visible results; but what is this Church altogether? Is it a thing for the outward eye? Is it a thing merely upon the surface of society? Is it simply to intermingle itself, as a source of religious ornament in the civil community, and gather its congregations within vaulted arches and noble halls in order that they may have a religious holiday? No, sir; the power of the Church of the Living God is a power that goes through living hearts, and it is a power that perpetuates itself from generation to generation; and until we can tell the value of one soul, which we are told by our blessed LORD no arithmetic on earth can measure, we cannot tell the value of the thousands, the tens of thousands, the hundreds

of thousands, of souls in the four quarters of the world, who have been brought to the knowledge of our LORD and SAVIOUR JESUS CHRIST, through instrumentalities which have gone forth from this Board.

And if so much, by the blessing of GOD, has been done in the past—in the first fifty years of our existence—what may we not look to in the future? Why, Sir, he would be a bold seer, indeed, who should predict a fifty years' future. We cannot tell what it will be; but we are moving under the accelerated momentum which is carrying us on with such rapid strides that we stand aghast almost at our own prospect, and wonder what the end will be. We may well do that.

But what is the duty which this great thought brings back upon us? If through such humble instrumentalities we have been made the means, in God's hands, of doing so much, is there not laid upon us the additional responsibility of doing far more in the future than we have done in the past, because the agencies are multiplied; because the power is increased; because the field is enlarged; and we, gathering strength from the experience of the past, desire to march on with locked shields, shoulder to shoulder, to this war of the LORD against Sin, Satan, and Death?

But I will not detain you. I am very happy to be the organ of the Board to express its welcome to a number of the Missionaries, both Foreign and Domestic, who are here to-night on this Jubilee occasion. We have, as you know, Brethren, Missionaries in the four quarters of the globe. This Church has stretched out her arms East and West, North and South, and there she is working quietly, silently, but, oh, how effectively! Take that one thing which is being done by our Missionary in China—that devout man. He sends home no glowing and romantic reports; but what is he doing? In the quietness of his daily life there, he is translating the Word of God into the Chinese language, the Mandarin dialect; and he is thus preparing that spiritual food which, by the blessing of God, will yet feed the three hundred millions of souls of that so-called Celestial Empire: and, oh! we are to reach out into that future; that land which we have struggled to possess, which we have laid hold upon, from which we have been, as it were, at times, driven back, which we have gone back upon, and which, by the blessing of God, we shall never relinquish our hold upon; that land we are yet to win for CHRIST and hold for His Church.

It is a happy, blessed privilege that we can welcome these brethren and sisters of the LORD, who are laboring in this Foreign field, and who are laboring in our Domestic fields; for I believe, Brethren, warmly as my heart glows toward the Foreign Missionary work—and you know how warmly that is, for you have heard me again and again on these Missionary occasions—but warm as my heart is toward that work, I believe that there is as much of suffering, as much of self-sacrifice, as much of holy devotion to duty, in those who go out to the regions of the West in our own land as in those who take their lives in their hands, and cross distant seas, and plant their tents on distant shores.

We have, to-night, with us, Beloved, one who, thirty years ago this very month, was consecrated as a Missionary Bishop to go forth, far, far South, beyond where you can see these stars, beyond the equator, and beneath that glorious Southern Cross that glitters in the southern sky. He was sent there. The cross was in the sky; but, oh! the hearts of the men that lived beneath that cross were benighted. They knew not of Him Who hung upon the Cross. They knew not of the love that gave itself upon that Cross for their souls. And he went forth in his youth as the standard-bearer to hold up the Cross on the land beneath, as God had held it over the Southern pole. He went there, and he labored there, and his labors, by the favor of God, have been so blessed that one Diocese of his has grown into sixteen Dioceses, with their Bishops and their Clergy; and that land which he found in a state of semi-barbarism, just, as it were, coming out of the benighted state of intense heathenism, he has left nominally a Christian land. And may we not say that he has won for himself a crown? And as over that Southern Cross, as it hangs in the southern sky, there is also the Southern Crown, so to him who has borne the Cross aloft in those far-off regions, may we not say there remaineth the crown of righteousness which the LORD, the Righteous JUDGE, shall give him at that day for his Missionary work? That Bishop it is my pleasure to introduce to you on this occasion; and while he has had a warm welcome from his brother Bishops of the House of Bishops, while he has had a warm welcome from the House of Clerical and Lay Deputies, we, to-night, gather around him with our Missionary hearts, hearts full of the love of CHRIST; and in the fervor of that love we bid him, as a Missionary Bishop, welcome to our Missionary meeting, and to the Jubilee which we this day celebrate. I know, Beloved, that you will rejoice to hear him speak practically of this Mission work, and to tell you from his own lips the rich experience of a Missionary Bishop in the far-off regions of the South.

The CHAIRMAN—I have great pleasure in presenting the Lord Bishop of Lichfield, who will now address us on the subject of Missions.

ADDRESS OF BISHOP SELWYN.

Right Reverend Fathers, Ladies and Gentlemen :

There seems to be a peculiar character about a meeting like this, which distinguishes it from ordinary Mission meetings. We assemble here in the house of God; our meeting is begun with a solemn Service to Almighty God; those who take part in this meeting appear in their robes of office. It seems, then, that this meeting has a character peculiar to itself. I quite understand the reason. It is because this is the Jubilee of the great Board of Missions, which carries out in behalf of this branch of the Church of CHRIST that great duty which belongs to every living branch of that Church, of going forth into all the world and preaching the Gospel to every creature.

In England, as you are well aware, the work of Missions is usually carried

on by voluntary societies, and no branch of our Anglican Church has more reason to be grateful to one of those great Missionary Societies—the Society for the Propagation of the Gospel—than this Protestant Episcopal Church in the United States of America. When your Bishops came to England to the Lambeth Conference, four years ago, their united testimony was borne on all public occasions to the services which the Society for the Propagation of the Gospel had rendered to the infant Church in these States in their time of need. What I say, then, will be taken in no degree as a disparagement to the work, or to the efforts, or to the success, of that Society; but I rather point to this great branch of the Church of CHRIST, established throughout this vast country, as a proof that GOD, even by imperfect instruments, can bring forth such mighty results.

I come to thank you for the reception which you have given to myself and to those who come here with me, to hold out to you and to receive from you the right hand of fellowship. I come to bring from the mother country those greetings with which all branches of the Christian Church were wont in old times to salute one another in the name of their common LORD; and, above all, this is the occasion, on which, perhaps, more than any other, I feel an outpouring of my inmost heart, because we have the representation of that great power which, through the SPIRIT of GOD, works in the Church of CHRIST for the evangelization of all nations to the truth of His most holy Faith.

Dear Brethren, then, while I thank GOD for the work which has been done by our voluntary societies at home, I must express my joy at finding that the work of Missions in this country is not consigned to a voluntary society, but that it is made an integral part of the work of the Church itself. I am the more persuaded that this is the right mode by which Missionary enterprises should be carried out, because we know that the command of our blessed LORD was not given to individuals; it was not left to be executed by voluntary zeal; it was a never-dying commandment, accompanied by a never-dying promise, that we should go into all the world, with the certainty that He would be with us always, even to the end of the world.

So, then, you have hit, I think, upon the right method of discharging this great duty. You have organized within the Church itself, and as an agent of the Church itself, this great Board of Missions. We have followed you, at an humble distance of time and with far inferior resources, in our Australian Church, in which, twenty years ago, at a meeting of all the Bishops then in Australasia, six only in number, though now they are sixteen—and here I must beg leave to correct my dear brother, the Bishop of Pennsylvania; for those sixteen Dioceses of which he speaks are the Dioceses in Australasia as well as in New Zealand, six formed out of my own Diocese of New Zealand, ten formed out of what, when I first went there, was the Diocese of the Bishop of Australia—those six Dioceses, in the year 1850, accepted the very same principle which you for thirty-six years have acted upon here—that the Church itself should act, not by voluntary societies, but as a part of its own inherent duty, and by its own energy.

Dear friends, this I believe to be the true principle. As you heard a most comprehensive sermon last night on the subject of Missions, I shall not enter much into the purely spiritual part of the question ; but I must lay down just these few plain principles, and if there be any one here who differs from me in any one of them, I should like to have a few minutes' private conversation ; but I rather believe there is no one who will not accept these five or six leading principles :

First, that the commandment of our LORD is to His Church to go into all the world, and to preach the Gospel to every creature.

Secondly, that that commandment is binding upon us all, not to be left to voluntary efforts, not to be optional with ourselves whether we discharge it or not, but that this must be laid upon every member of every living branch of the Church of CHRIST as his bounden duty to discharge in his own part and in his own person, both by his alms and by his prayers, if not by his personal effort, that share of this great work which God has given him to do.

And then, I think, none of us will dispute this great fact, also, that the GOD of Missions is no respecter of persons, but that in every nation "he that feareth God and believeth in Him is accepted by Him." Then, I think, we shall further agree, also, in this great principle, that "God has made of one blood all nations that dwell upon the face of the whole earth." And then, further, I hope we shall agree, also, in this, that all the nations of the whole earth, though they may differ in essential respects on all other points, though there be differences of intellectual power, differences of culture, differences of civilization, yet all have at least that measure of capacity to receive the grace of God which is necessary for their receiving the benefits and the blessings of the Christian covenant.

And then, dear Brethren, I must also claim your belief in this great principle, that JESUS CHRIST shed His blood and died for all alike ; and then, further, for this, that, through our Blessed SAVIOUR, and in fulfilment of His promise, and in answer to His prayers, the HOLY GHOST is poured out upon all flesh ; and then the last principle with which I desire your agreement is this : that at the last day, that God who is no respecter of persons, but who cares for all alike, will "gather together His elect from the four winds of Heaven, a great multitude which no man can number, of all peoples, and all nations, and all kindreds, and all tongues, to stand before His Throne, and before the LAMB."

There is our foundation. No other can be laid. No one single stone, I believe, of that foundation can be removed. Now, then, let me trace these principles into their actual operation. With all this clear statement of the Gospel, of which I have given this imperfect outline, is it not strange that we should hear on many sides distrust, coldness, suspicion—everything, in fact, the most opposite to that full current of willing faith and that readiness of hearty love with which we should expect that all Christian persons would

receive this great spiritual obligation of taking their part in the work of Christian Missions? Ever since I have been in any degree connected with Missions, I have endeavored, as far as I could, to analyze all these questions, to find out what it can be which, in the face of all Scripture, in the face of all our repeated statements of belief, in the face of what every one will admit to be his duty if he is questioned upon it, shall nevertheless produce this result, that there is a coldness, and that there is a deadness, and that there is a backwardness, in the cause of Christian Missions. If you will have patience with me, I will endeavor to trace out some of these hindrances, one by one. And the first comes under the head of time.

We are growing more and more impatient every day. When it pleases God to multiply our facilities of locomotion, when men run around to and fro upon the earth, send their messages across the earth with the rapidity of lightning, call unto their aid fire and water—the most opposite elements—and even (as was said of your great statesman in old times), bring down the lightning from Heaven to do their errands, we come into such an impatient state that we cannot even allow God to carry out His own work in His own time, we must have it at once; we number as it were a few years within which we will try our finite experiments, we fix a sort of limit to our hopes, that if in ten years or if in twelve years we can see some visible result, then we are to have faith in the work of Missions, then we are to take courage and go on! Dear Brethren, have we yet to learn that all results must be left in the hands of God? If the world by God's providence, by His determinate counsel and foreknowledge, waited four thousand years for its SAVIOUR; if the first great Missionary, the patriarch Abraham, was content to receive the promises, and to embrace them and to see them afar off, and yet was content with that one single spot of earth, that grave of Machpelah, as his only inheritance in the Promised Land, and his own one son Isaac as the only representative of that great multitude, countless as the stars of Heaven and as the sands upon the sea-shore, which were to be made his children by adoption and grace; oh then, dear Brethren, let us dismiss this. We have nothing whatever to do with time; we are the servants of that God with whom "one day is as a thousand years and a thousand years as one day." Let us be content to work on, to do all that we can in our little lives of threescore years and ten, and be content to lie down and say that, so far as visible results and tangible success are concerned, we have nothing whatever to boast of, but that we have sown in God's name the seed which, after its appointed period of latency, in God's own appointed time, shall spring up and bring forth fruit, some thirtyfold, and some sixtyfold, and some an hundredfold.

The next great hindrance to this practical faith in the work of Missions which I will bring before you, is the imputation, which you hear on all sides, of failure. Let us go to Holy Scripture for that. Was St. Paul satisfied with the results of his works in any of the Churches which he planted? Did he

not live to see much decay? Was it not necessary for him to administer severe rebuke? Still more, did not that Apostle who by our LORD's will exceeded by twenty years the prophetic limit of the utmost span of human life, who lived to the age of one hundred years, live only to see that some of the Churches planted by himself had fallen into decay, that their candlesticks were about to be removed, and yet that the light which was quenched in one part of the Church of CHRIST would assuredly be rekindled in another?

No, Brethren, there is no such thing as failure in the works of God. God permits our works to seem to fail, to try our patience, to prove our faith, to encourage us to prayer, to make us more earnest in His work, lest if He were to grant us too large a measure of success, we should, as in the days of our temporal prosperity, forget the God who gives us our wealth, and attribute it to the efforts of our own hands—accept the gift, but forget the GIVER. No; then let no failures, real or apparent—real, I think, there cannot be; apparent, there ever will be—let no failures ever enter into our minds; let us simply do God's work in God's name, with prayer for God's blessing, and be assured of this, that in good time we shall reap if we faint not.

But now, then, to speak of failures on a lower ground. Have we a right to speak of failures after such miserable, such impotent, such parsimonious attempts as we make to evangelize the world? If I send a man to lift with his single hand a weight of three or four tons, lying on the ground, and he comes back to me and says that he cannot lift it, shall I say that that man has failed? No, dear Brethren; neither would I say that Missions have failed, when we send out one poor helpless man to preach the Gospel to a million of idolaters—when we place in the midst of the great Empire of China, which, as you have heard, contains three hundred millions of heathens and idolaters, one or two Missionaries, unassisted save by the grace of God; forgotten even, perhaps, by many of those who sent them out; deriving a precarious subsistence from alms, not always given with perfect readiness, and withdrawn often on the slightest pretext. No, dear Brethren; if we wish to evangelize the world, if we wish really to test this question of success and failure, let us send out to the heathen such embassies as we send out in our civil capacities to all foreign States; let us take care that the majesty of the Church of CHRIST is represented by the dignity of the ambassadors of CHRIST; let all men see that we are in earnest; that we are not expecting them to believe that one poor, simple, unassisted man represents the great dignity and majesty of a whole branch of the Church of CHRIST to the three hundred millions of idolaters in China. Let the means be, in some degree at least, commensurate to the work, before we turn around upon Missions and say that they have failed.

Now another subject, and one of equal importance, and that is the alleged difference of capacity. I have already touched upon that; but you know, dear friends, what a false philosophy there is abroad, which is absolutely contradicting what we find so often in the Word of God, whether in

those exact words or in similar words, that "God is no respecter of persons." I grant that there may be some excuse, when even an inspired Apostle, after the day of Pentecost, after the HOLY GHOST had been poured upon him from on high, required a vision thrice repeated, to convince him that God is no respecter of persons. It may well be matter of excuse—and God will excuse those who pray to be forgiven—if some of us have not yet fully comprehended this great Divine truth, that all mankind are endued by the SPIRIT of God, in God's own time, with a sufficient measure of capacity to receive everything that is necessary for the salvation of their souls; that there is no one single human being on the face of God's earth, who is shut out from the promises of the Gospel by any difference of intellectual or of moral capacity. And yet how frequently is it alleged: "It is no use to do anything for these people; look at them; are they not the very lowest type of humanity?" Dear Brethren, I have seen myself what men call the lowest types of humanity. I have seen the Australasian Blacks; I have seen those poor benighted men in Oromango who have twice killed the Missionaries of the Gospel who landed on their shores, first John Williams, and then Mr. Gordon; and I am sure that those men, I know that those men have the same capacity, in all necessary respects, for the reception of Divine truth that any one of us is gifted with by God, among those who are present here to-night. I have been present with some of them on occasions of which I need not speak at length, when one of this despised race was sentenced to death, and I attended him at his execution. I must say that, with the imperfect knowledge of our language, with all the difficulty of communication with that man that I had, he left upon my mind, at the moment that his irons were being struck off, the impression that he died with just so much of simple faith as was accepted by JESUS CHRIST from the penitent on the cross.

I then pass from that subject, that difference of capacity, begging you all to shut out from your minds that poisonous philosophy which draws distinctions between man and man, which God has never drawn, and which will be reversed in Heaven when the whole multitude of God's elect shall come to stand before His throne.

Now, then, for another point, and that is one perhaps of which you have heard something here—the different habits of some of the races to whom God commands us to minister. The favorite phrase is, the wandering habits, the unsettled habits, the changeable habits, of this or that race of people. In Australia there were the Australian blacks wandering from place to place, and they were supposed to be therefore shut out from all hope of conversion. Here you have your red Indians, the wild men of the woods, men of whom poets speak, as "wild in woods the noble savage ran." All that was poetry; but you hear them spoken of as men who, because they are hunting tribes, because for their bare subsistence they move from place to place, are therefore incorrigible; that it is unnecessary to make the attempt; it is sure to fail. I see here one of your own six Missionary Bishops,—he is behind me here—

the Bishop of Minnesota. I have conversed to-day with one of his Clergy. He tells me that there are forty-five hundred of those Indians in Dakota who are now giving up under the influence of Christianity these very wandering habits which were supposed to be fatal to the hope that they would ever receive it. He tells me that they are now settling upon farms; that they build houses resembling our own; that they have given up their life in wigwams, their communist life; that they are settling down in the domestic walks of a life like our own; that they fill their churches on the Lord's Day; that they bring their children to be baptized; that their youths come to our schools; that they are in fact acquiring day by day, and with far greater rapidity than ever their best friends would have expected, the usages both of Christianity and of civilized life.

Now, dear friends, why is that? Because Missionaries have been found who, instead of expecting wild men to conform to our habits, have made our habits conformable to theirs, who have followed them up from place to place and won their confidence, who have lived the same rough life that they have lived, and gained their hearts by showing a real sympathy for them in their benighted state. But we propose an impossible problem which perhaps I may illustrate from ancient history. The fable, you know, is that the beginning of civilization came from that great musician whose name was Orpheus; that he went out with his harp into the woods, and played such captivating strains that the wild men of the woods followed him, and built cities in order that they might ever remain within the sound of that music which so touched their hearts. But we say no; we tell these wild men of the woods: "Come into our cities, give up your wandering lives, and then we will play music to you;" so that the music is to be the end and not the means; that the Gospel is to be preached to them when they have first accepted that total change of manners which nothing but the Gospel can produce.

Let us then dismiss that subject. Let us believe—and I hope we shall all agree,—that there is no one single nation on the face of God's earth, the habits of whose people are of such a kind that they cannot come within that universal promise that all mankind shall, in God's time, be subdued to the obedience of faith.

Now, then, another and a very solemn point, and it is what you have all heard—I believe that what I say to-night is simply what all of you have heard by way of objection, though perhaps the answer has not occurred to you all;—I have heard it again and again: "They are dying out;" just as if the poet Tennyson were to say:

"A year is dying in the night;
Ring out, wild bells, and let him die."

Is that Christianity? is that the Gospel—absolutely to take comfort to ourselves, to shut up our hearts, to close our pockets, because we say: "Here is a race which is dying out, and therefore we have no duty to discharge?"

Dear Brethren, I could bring that home to you by a very simple illustration. If any one of you, parents, had a child that was dying, and you were to go to your Clergyman to beg him to go down to offer a prayer for that child, would you take it as a sufficient answer if that Clergyman were to say: "The child is certain to die; what is the use of coming down to pray for it?" Would you not, in the fulness of your hearts, in the agony of your parental love, use words like those of the nobleman to our blessed LORD: "Sir, come down ere the child die"? So, dear Brethren, if those races of the earth be, in God's providence, appointed to pass away,—not, remember, because of any Divine purpose, but in consequence of the sins, the vices, which follow in the train of civilization (for these are the causes of death, which is claimed as a mysterious dispensation of God, that the colored races should melt away before the advance of civilization); and if there be other races of the earth which are by God's providence appointed to pass away, as the natives of Newfoundland have passed away, as the last native of Van Dieman's Land has passed away; so much the more think of those that remain. Give your alms and lift up your prayers for the remnant that is left. And as for those that have passed from this earth, not one of them is dead; they are all alive; they will all stand with us before the judgment-seat of CHRIST. Whether their blood will be upon our heads, is one of those secret things which belong unto the LORD our God.

Once more; I have but a few more thoughts to bring before you, and those, perhaps, of a more practical kind. Another great argument is the want of means. We have before us the scope of our work. We have heard of how much has been done. Let us think now what remains undone. There are, perhaps, of all denominations of Christians, about three hundred millions on the earth. The common estimate of those that remain in heathendom is twice that number. Think nothing done, then, while aught remains. Think nothing done till the whole is completed; till the whole earth shall be filled with the knowledge of the LORD as the waters cover the sea; and then we hear: "Where are the means?" Dear friends, we never knew any branch of our good English family that ever lacked means to do any work whatsoever, however great, which it determined to do. I know that for the purposes of war in that little petty war in New Zealand, provoked against the native races, we spent over £7,000,000 sterling. I know that for the redemption from captivity (most justly, it is true, and most worthily of the object) of forty souls that were taken captive in Abyssinia, the British Government thought it not too much to spend more than £5,000,000 sterling. I know how these vast works of commercial enterprise, all these great railways, all these great engineering feats, of which we boast, are always supported with abundance of means commensurate with the end to be obtained. I have no fear, then, whatever, that if your hearts be willing you can find the means. The means are abundant; the only question is, are you prepared to give them? There is no compulsion save that constraining love of CHRIST of

which we have heard. There is no man's taxation, but there is that written law of God that we should give to Him as freely as we have received ; there is that inexhaustible bank upon which we all may draw, the very essence of our Christianity, the very fulfilment of our FOUNDER's command, that we should deny ourselves in order that we may take up our cross to follow Him ; and will not any one of you here present say that he or she could not, out of their daily personal expenditures, save at least one-quarter, for the service of God, of that which they now spend upon themselves ? And put all that together, and then tell me—even if China were to open all its doors to receive our Missionaries, even if Dr. Livingstone would come back from the heart of Africa and tell us that there also a great and effectual door was opened for the REDEEMER's march over the earth, if the whole world were to say to us, as if with one voice: "Come over to us and help us"—whether, if you only deny yourselves, the means will ever be wanting.

Next, as to the men. There is another cry—and this is the last with which I shall trouble you—"Where are the men?" Dear friends, when our blessed LORD said that "greater works than these shall ye do, because ye believe in Me," He left a little band. That band of one hundred and twenty that gathered in that upper chamber, that little band of five hundred that saw Him in Galilee before His Ascension, that was the sum total of the men to whom CHRIST gave this vast commandment, this stewardship of the souls of all mankind. How was it fulfilled? The SPIRIT who came down from Heaven so endued them with power from on high, that while, in the infant state of the Church, men required signs to induce them to believe, "God's SPIRIT working with the Apostles confirmed the word with signs following." When these extraordinary gifts of the SPIRIT were removed, then came the Divine promise in the ordinary course of the fulfilment of the words of CHRIST, that He would be with His Church always, even unto the end of the world ; that as to Jonadab, the son of Rechab, because of his obedience to his father's will, the promise was given that he should never lack a man to stand before God forever—so to those who accepted to the full the burden of the Cross, and went forth to bear that Cross in the power of the HOLY SPIRIT to all the nations of the then known world, the promise was given that they should never lack men who, in their place when they should be taken to their rest, should stand before God and do the work of CHRIST forever. That, too, is a plenary promise. That is a promise which knows no exception. It was in that spirit and in that faith and in that power that St. Paul commissioned Timothy to deliver the Gospel which he had received from him, to faithful men who should be able to teach others also—five generations of the Christian Church comprised in two short verses of the Epistle to Timothy. It was in that strength and in that spirit that St. Paul directed Titus to go to Crete and to ordain him elders in every city. And who were those Cretans? Always liars, evil beasts, slow bellies ; and yet those liars were to be the preachers of Gospel truth ; those evil beasts were to lie down with the Lamb of God ; out of those slow bellies were to flow forth rivers of living water.

Never tell me, then, that there is a race upon the earth, out of which, by God's providence and by the gift of His HOLY SPIRIT, there cannot be raised faithful Ministers, able to serve God in the holy offices of His Church. You have them here. All that has been said about the red Indian and his wandering habits has never daunted the faith or daunted the courage of your Missionary Bishops who have gone forth among those races, there to gather men to serve God in the holy Ministry of His Church. It has been the same in Africa. It has risen there even to a higher grade. A poor boy, taken out of a slave-ship hold, trained in the schools of the Church Missionary Society at Sierra Leone, and sent to England, there to be trained for the Ministry of the Church, has since returned to England to receive consecration as a Bishop of the Church, and gone back again to the heart of Africa, there to preach to his countrymen the unsearchable riches of CHRIST.

The same is seen everywhere. India has its band of native Pastors. Ceylon has its like company of Preachers. New Zealand, out of a race never exceeding in number (men, women and children) one hundred thousand souls, has yielded to Bishop Williams and myself seventeen ordained Missionaries, not one of whom—in the midst of troubles of war, in the midst of the relapse of many to heathenism—has ever swerved, either from his allegiance to the British crown, or from his faith in the LORD JESUS.

I say, then, dear Brethren, that there is no lack of men. God is able out of these stones to raise up children unto Abraham. Only let us go forth to our work with a living faith—a wide, a world-wide faith—a faith resting upon a hope which enters into that which is behind the veil. Let us go forth in the name of the Lord of Hosts to bear the banner of the Cross—that banner which, you have heard, has been already planted in the most distant part of God's earth, in the Island of New Zealand. You in the intermediate space, you with your nine millions of square miles, you with your vast population increasing every decade by so many millions of souls—to you belongs the stewardship of undertaking the charge of the larger nations of the earth. You may have the blessed privilege of being the means under God's hand of carrying to the three hundred millions of idolaters in China, and the one hundred and seventy millions of idolaters in India, and to the untold multitudes, like the sands upon the sea-shore in number, who throng the vast plains of Central Africa, the knowledge of the glory of God in the face of JESUS CHRIST.

ADDRESS OF BISHOP CLARKSON.

My Dear Brethren:

It would be a very great imposition upon you, and it would be a very great injustice to myself, to attempt anything like a Missionary speech after what we have just heard; and if I could have the consent of the gentlemen who, yesterday, announced me without my knowledge, I should say nothing at all to-night, but give you the opportunity of making your Missionary speeches in our collection-plates. But the noble Bishop, who has just taken

his seat, said something to you about the Red man in the Northwest. Now let me say one word only with reference to the Missionary work among the Indians in that part of our country.

Three years ago, this General Convention set apart a large portion of the district north of the State of Nebraska into a separate Indian Jurisdiction, and placed that Jurisdiction temporarily in my charge. Into the borders of this Jurisdiction, or the territory represented by those borders, the General Government has been trying to locate permanently all the Indians in that part of the country, about thirty or forty thousand, for the purpose of having them taught the arts of industry and civilization, and for the purpose of trying to redeem them from their savage state ; and lately the President of the United States has declared that the entire control of all that population shall be taken out of the hands of the politicians, and given into the control of the various religious bodies of our land. God bless him for such a scheme as that ! (Amen.) And to-day all those Indians are under the control of Christian people ; all who have anything to do personally in those Agencies and Reservations are Christian people ; and at the back of those Christian people there stand all the great religious bodies of the land, with all their power, and influence, and inspiration. Oh, what a splendid sunshine of hope this movement has cast over this great Indian work !

Now, in pursuance of this just and righteous act of the Government, all the Indian Reservations that lie within a hundred miles of our famous Santee Mission, that region rendered glorious and radiant by the labors of Hinman and his fellow workmen, have been given to the control of this Church and of this Board of Missions to administer in the interests of humanity and civilization and Christianity ; and I do say that never, never has there been in the whole history and realms of heathenism a finer opportunity for Christian enterprise and for Missionary effort than is found there along the shores of the Missouri River to-day, among that people who are begging piteously for the Gospel of CHRIST. We have there now eight Clergy ; five of those are native Indians, ordained within a few years past ; we have three white Clergy ; we have three Mission houses ; we have over four hundred communicants ; we have the Prayer Book translated into their own language, and used Sunday by Sunday with as much heartiness, with as much apparent apprehension, as by this congregation, or any congregation in the land. Oh ! how I wish that you could, on some beautiful Sunday, hear ringing out in their own tongue there, by that vast congregation, "Greenland's icy mountains," and

" Just as I am, without one plea,
Save that Thy blood was shed for me."

On the occasion of my last visitation there, I baptized at one Service over seventy of these people ; and during my visitation to the various chapels along the river in the Indian country, confirmed eighty persons, Indians all, and also called together a Convocation of all the Clergy engaged

in this work, and Christian deputations from all the tribes, and all the bands of Christians, along the river, and I wish that I had the power or the time to convey to this audience the faintest possible idea of the impressiveness, and the dignity, and the Missionary zeal, of that most significant gathering together of converted Pagans. Why, the burden of the eloquent words that fell from the lips of converted chieftains, catechised one after another, was just this : "God has saved us by His Gospel, and we must save our brethren of the same flesh and blood with us." Every heart there seemed to be filled with the constraining love of CHRIST, and every soul aflame with Missionary fire. As I sat in the beautiful chancel of that beautiful church, restored by the large-hearted liberality of one layman of this body, with Mr. Hinman by my side interpreting the words that fell from their lips, it seemed to me as if I was for once in my life-time near to a Pentecostal scene. Never have I anywhere seen such an exhibition of Christian zeal and fervor. One after another those dusky children of the forest, lately redeemed from paganism, rose up and argued in the very spirit of St. Paul, that, as they had received the manifold grace of God, so were they bound to carry it to the outlying tribes beyond ; and if this Church of ours only had the faith to go forward now, and send to these people a Bishop exclusively for themselves, a Bishop whose whole interest and earthly care would their interest and earthly care, I do believe that this generation would not pass away until a Diocese would grow up there with twenty-five Indian Clergy, and twenty-five Indian churches, and two thousand, five hundred communicants.

I have often been asked the question, and with some incredulity, by good people : "Can it be possible that an Indian can be made a Christian?" I know or care nothing about theories ; I have no theories about it ; but all I can say is, that I never visit that wonderful Santee Mission that I am not more and more impressed with the marvellous evidences of the work of God's HOLY SPIRIT among that people. I do not believe that there are the same number of Christian people in the city of Baltimore that show more convincing evidences, in their lives and conduct, of the renewing power and the heavenly illuminations of the HOLY SPIRIT than these people do. Oh, a wonderful door is indeed opened there to us. Shall we not go in and occupy it better? Shall we not send in more Missionaries, and build more chapels, and, most of all, send them a Bishop for themselves?

During the last ten years a great deal has been done by a few noble men to elevate and to Christianize these people, and no Christian mind can notice the contrast between the Indians along that river, some of them as they are to-day, with what they were ten years ago, without a feeling of devout recognition of the invaluable services of those few noble men. I need hardly name them in your presence ; you know who they are. God forever bless them ! But this I know, that I never visit an Indian village, or enter into an Indian Service, that there does not rise to my lips in grateful appreciation the names of those men. By and by our poor names will be forgotten, and the

little that we have done for our common humanity and for the glorious faith will have faded away from the light of men ; but I do believe in my soul that history will remember what these men have done for the Red man there, and will write the names of Henry Benjamin Whipple and Samuel D. Hinman and William Welsh, alongside of the names of Heber and Selwyn and Kemper and Wilberforce.

The offerings of the congregation were then received, and the Benediction was pronounced by the Rt. Rev. the Bishop of Michigan.

SPECIAL JUBILEE SERVICES.

EARLY in the summer of this year, while the Honorary Secretary of the Foreign Committee was getting together materials for a History of the Foreign Missionary Work of our Church, his attention was drawn to the fact that the Domestic and Foreign Missionary Society was passing through its Semi-centennial Year.

Steps were immediately taken for the due celebration of this event, and, on the assembling of the General Convention and the Board of Missions, the subject was brought before both bodies. The Board passed the following Preamble and Resolutions :

WHEREAS, It is important that the Fiftieth Anniversary of the Missionary organization of the Church should be celebrated by setting apart a day for appropriate religious Services : Therefore,

Resolved, That a Committee of six be appointed to invite the House of Bishops and the House of Clerical and Lay Deputies to unite with this Board in celebrating a Missionary Jubilee, and to ask that a recess be taken by the General Convention for that purpose.

The Preamble and Resolution were adopted.

The following action was taken in the House of Clerical and Lay Deputies and concurred in by the House of Bishops :

WHEREAS, The Board of Missions, at its Session on the 5th inst., adopted the foregoing Preamble and Resolutions ; and whereas, the Committee appointed to carry them into effect has designated Thursday next, from 9.30 A. M. to 1 P. M., and the evening of the same day, for the celebration of the Missionary Jubilee : Therefore

Resolved (The House of Bishops concurring), That this Convention accepts the invitation of the Board of Missions, and agrees that the Session on Thursday, the 12th inst., be commenced at 1 P. M.

Resolved, That a Committee of three Clerical and three Lay Deputies be appointed to co-operate with the Committee of the Board of Missions in carrying the foregoing Resolution into effect.

In accordance with these Resolutions, the Jubilee was celebrated on Thursday, October 12th, morning and evening. On both occasions Em-

manuel Church was crowded to excess, and the greatest interest prevailed. It was arranged that the Services in the morning should largely take the form of reminiscences of the past history and work of the Society, and that the LORD's Supper should follow, in order that, in the celebration of an epoch in the Missionary enterprise of the Body, there might not be omitted a commemoration of the life-giving death of the HEAD.

By one of those happy coincidences which have more than once added zest to great occasions, the Lessons for the Day, as appointed in the Calendar, were so singularly appropriate to the occasion of an administration of the Holy Communion and a celebration of the Missionary progress of the Church, that few would believe that they were not specially selected. The First Lesson was the account of Nebuchadnezzar's dream of a stone cut out without hands, which became a great mountain and filled the whole earth, and Daniel's interpretation of it as a symbol of the Kingdom which the God of Heaven should set up, which should never be destroyed. Dan. ii., 24 to 49.

The Second Lesson was the narrative of the institution of the LORD's Supper, and the promise to the first Missionaries of the Cross that they should eat and drink at CHRIST's Table in His Kingdom, and should sit upon twelve thrones, judging the twelve tribes of Israel. St. Luke xxii., 1 to 31.

It was greatly desired that Bishop Smith of Kentucky should preside on the occasion of the Jubilee Services, both because of his seniority in the House of Bishops, and because of his having been a Secretary of the Society in its earliest years, and at the time when the first of the Foreign Missionary enterprises of the Church, the Greek Mission, was begun. He was able not only to preside but to address the assembly, and, with a natural force not abated, narrated with great accuracy interesting incidents in the early history of the Society.

We should weary our readers if we described the speeches in detail. Suffice it to say that the Presiding Bishop was followed by Bishop Bedell, chosen, as the son of the late Rev. G. T. Bedell, D.D., in whose study the oldest Foreign Mission of our Church, the Greek Mission, was cradled, to speak of that Mission and to present the Rev. Drs. Robertson and Hill, the oldest Foreign Missionaries of the Church, to the audience. He was succeeded by the oldest living Missionary Bishop, Rt. Rev. John Payne, D.D., Missionary Bishop to Cape Palmas and Parts Adjacent.

Since the last General Convention, God had taken the venerable first Missionary Bishop of the Church in the Domestic Field, Rt. Rev. Jackson

Kemper, D.D., to a higher service, and, that that part of the work of the Society of which he was so long a pioneer might not be forgotten, the Missionary Bishop of Colorado, New Mexico and Wyoming, Rt. Rev. G. M. Randall, D.D., was the next speaker.

Bishop Coxe closed the addresses, acting with great felicity of thought and expression the part of the Priest of the occasion, gathering together the fruits of his brethren's lives and of his own, and offering them at the feet of Jesus.

ADDRESS OF BISHOP SMITH.

Brethren :

AT my advanced period of life, it was with reluctance that I accepted the invitation of the Secretaries of the three departments of our Missionary work to appear on this occasion, thinking it would devolve upon me simply to state what was the object of the meeting ; to go back, in memory, to the commencement of our Missionary work ; to call up anew, and with gratitude and love to acknowledge, the mercy of God in granting us the measure of prosperity which He has given us during the past half century ; and to try to awaken in myself and in you a deeper and more devoted interest in behalf of this great work. But my reluctance was very much increased, when I learned that it was desired that I should give some of my own personal recollections of this work,—my early connection with it in the city of Philadelphia. I had hoped that these minute details would have devolved upon some younger Bishop ; but, rather than that they should not be communicated at all, I cast myself upon your indulgence, whilst I refer to some of them, lest, when my life expires, which must be expected to be very soon in the ordinary course of nature, some of these interesting particulars may pass into oblivion.

I shall bring forward only a few details with regard to three circumstances,—those which attended the introduction of the friends of Foreign Missions into a share of the government of the Missionary work ; those which led to the sending to England of our first delegate, Dr. Milnor of New York, to inquire into the operation of the two great Missionary Societies of England, and which opened the door, I doubt not, to that succession of visits to and fro which have followed until this day, and the most remarkable and blessed of all of which we have recently enjoyed in this city ; and then some of the circumstances attending the appointment of our venerable brother, here present, Dr. Hill, as our Missionary to Athens.

In 1828, I found the Missionary Committee a united Committee, attending to the interests both of the Domestic and Foreign fields. There was but a single individual in that Committee particularly and deeply interested in the Foreign work, the Rev. Mr. Van Pelt. I was well aware that a very deep interest was felt in the eastern part of the Church in the Foreign Missionary work, incited, by the blessing of God, upon the wise and admirable

labors of the American Board of Foreign Missions. Amongst the prominent friends of the work were Bishop Griswold of the Eastern Diocese, Dr. Potter, afterward Bishop of Pennsylvania, and Edward A. Newton, a devoted friend of Foreign Missions; in Rhode Island, Dr. Crocker; in New York and Brooklyn, Dr. Milnor and Mr. McIlvaine, now Bishop McIlvaine, then Rector of St. Ann's Church; in Philadelphia, Dr. Bedell and Mr. Allen; in this city, Dr. Henshaw; in Virginia, the Rev. Dr. Meade, deeply interested, especially in the African Mission, as were many friends in South Carolina.

For the want of some organization within the bounds of our Church, quite a number of persons, deeply interested in Foreign Missions, were contributing to the American Board; and that dear brother of ours, here present—he has been in the city, and I trust is in this house, Dr. Robertson—felt so deep an interest in the Missionary work, that he was nominated by Bishop Griswold for some Foreign Missionary station to the American Board of Foreign Missions; and on account of only one circumstance, all this arrangement fell through, for the reason that he asked the privilege, when the Missionaries communed together, that he should be permitted to consecrate. I was well aware of the depth of his pious interest in Foreign Missions, and, by the co-operation of Dr. Kemper and Mr. Montgomery, we found it very easy to make an arrangement by which quite a number of the friends of Foreign Missions should be admitted into the Missionary Committee. I assured them that, if this arrangement could be made so as to secure the confidence of the friends of Foreign Missions, the income, which at that time I think did not exceed three thousand, five hundred dollars, would, undoubtedly, in a single year amount to ten thousand, and it did to eleven thousand. That was the beginning of the auspicious work which has been going on so favorably under the blessing of Almighty God.

In 1828 or 1829, a young man from St. Ann's Church, Brooklyn, an Englishman, and a teacher in the Sunday-school, interested in Foreign Missions, called upon me casually, or, shall we say? providentially, and in that conversation suggested the sending of some distinguished Clergyman to England to open communications with the two great Missionary Societies, and he suggested his own Rector. I received the proposal with great favor, and immediately wrote to Mr. McIlvaine, assuring him that, if he would consent to go, his people no doubt would furnish the means. His immediate reply was, "I am by no means the proper person; the proper person is Dr. Milnor of New York." Accordingly all the arrangements were made. I was furnished with instructions for the Doctor, and went on to New York to convey further verbal instructions before his departure. About the same time I received a call in my humble dwelling in Cherry street, in Philadelphia, from a young merchant, from the congregation of Dr. Milnor, New York, superintendent, I think, of his Sunday-school, who was on his way to Washington with a message that the authorities of the American Board of Foreign Missions in Boston desired to have some pious and godly man sent out by

the United States Government, as consul to Honolulu, to extend the protection of our flag over the Missionaries there. In my conversation with that friend, I pointed out to him that the American Board could command any number of agents, equally well qualified with himself, to go out in this position to Honolulu, but that our branch of the Church needed all such laborers; that in my opinion he could much more highly subserve the interests of the cause of the blessed REDEEMER by taking Orders in our Church, and I believed that it would lead to his being associated with Dr. Robertson in our Greek Mission. This was taken into serious and prayerful consideration, and the result was that the Rev. Dr. Hill, our venerable Missionary to Athens, now amongst us, accepted that position.

It is time I should turn back, my friends, to first principles, or rather endeavor to elevate my mind and heart and yours to the sublimity of the great Apostolic Missionary commission. Herein is love, not that we loved God, but that He loved us, and sent His SON to be the propitiation for our sins; for we thus reckon that if CHRIST died for all, then were all dead; and that they should no longer live to themselves, but unto Him that loved them and died for them. We love Him because He first loved us. The love of CHRIST constraineth us to go everywhere preaching the unsearchable riches of CHRIST. When these sentiments and feelings shall pervade the hearts of all our Bishops and other Clergy, the hearts of all teachers in our colleges and schools and Sunday-schools, the hearts of all rich men and pious women—then shall we behold the bright dawn of that glorious day when the kingdoms of this world shall become the kingdoms of our LORD and of His CHRIST.

ADDRESS OF BISHOP BEDELL.

My dear Brethren :

This is a day for recollections. These recollections are fragrant with devotion and sacrifices and love, redolent of the highest offering of praise to God, which is the offering of heart and body and life in the work of Missions. Our Jubilee is a thanksgiving for that which we have done, but it is also a remembrancer of the way by which the LORD has led us here; and at this point of our pilgrimage we erect a memorial of the gracious dealings of God during the past fifty years—dealings as gracious in His trials of our faith as in His blessings on our feeble efforts—gracious no less in labors that are finished, and the grand record of character and self-sacrifice inscribed upon the Missionary history of the Church, than in the triumph of the Cross.

But, dear Brethren, in presence of the sacred recollections which we are about to celebrate together, we must for a moment forget the disciples, whilst we remember the LORD. How eloquently these sacred emblems will speak to us of Him, “Do this in remembrance of Me.” From the first hour when the disciples met to break bread, fearfully expecting, not having received the promise but not forgetting their absent LORD, through all these

eighteen hundred years they have gathered abundantly around this Table, in every moment of perplexity, in every hour of trial, when awaiting the summons to martyrdom and a crown, or in the instances of supremest joy; for there is no thanksgiving which more fully utters the emotions of a soul most keenly alive to joy than that which rises to Him that hath loved us, and bought us with His own most precious blood, and hath made us kings and priests unto God, even the FATHER.

This is the Sacrament of recollection, the recollection of His love, of His sacrifice, of His willing devotion, of His intense sympathy, of His readiness to accept pain, and poverty, and misrepresentation, and the sadness of a heart that finds its friends forsaking it. There is not a trial of the Missionary life which was not first borne by Him who came on the Mission of Redemption; nor is there a trial which we weigh in the poor balances of our imperfect judgment, before we bend our shoulder to take up whatever burden of the Cross seems to fall to our lot in following this CHRIST, which was not first weighed in the balance of His foresight, who offered Himself as the LAMB of God, slain from the foundation of the world.

Around His Cross all these recollections cluster. There is the interpretation of Missionary devotion; thence the inspiration of Missionary energy and power. That one sacrifice once offered, which we recollect as we shall see upon the Holy Table the emblems of it; that one propitiation, oblation and satisfaction once offered for the sins of the whole world; that atonement without which you and I were helpless sinners ruined; that sprinkling of precious blood before the Mercy Seat; that bearing of our sins in His own body on the Cross, and that pleading for us by its merits within the veil; that making Himself sin for us, who knew no sin, that we might be made the righteousness of God in Him—that is the source and the power of the message, as it is the strength of the foundation of the faith of the Missionary. And that Word once offered, to take away the sins of the whole world, introduces me to that particular line of thought which I am commissioned to lay before you to-day.

The Foreign Committee send their greeting. They ask you to rejoice with them in the recollections of these past fifty years and in the prospects of the future. But the Foreign Committee would have had no work to do, and no commission, had not God made of one blood all men that dwell upon the face of the earth, and had not CHRIST embraced them all within the circle of His grace; had He not provided His Gospel for them all, and made them all capable of receiving it; and had He not expressly included the Foreign Missionary work in His last commission. This Church has lent a willing ear to the MASTER. Among its first principles of Missions it writes His word, "The field is the world." We count upon your sympathy, then, when we bear you this greeting from the Committee which has charge of your Missionary labors outside of the bounds of our own country; and we wish you to be partakers of our joy to-day.

But this Foreign Committee, like the Board of Missions itself, as you have already heard from my venerated friend, the Presiding Bishop of the Church, is the successor of an elder Society, the Domestic and Foreign Missionary Society of the Protestant Episcopal Church. That name, which is still impressed upon that which we now call the Board of Missions, had its origin fifty years ago. It passed, as you well know, into the Board of Missions by an act of the General Convention, an act of which I was permitted to be a grateful witness, although I had no official part in it; and no one who was present on that glorious day will ever forget the enthusiasm with which the Church then embraced the new idea,—new to them, new to us, not new to the Gospel,—that every member of the Church, by virtue of his baptismal covenant with CHRIST, is a member of the Missionary Society, and pledged to Missionary work. I trust that this Jubilee will witness a return of the Church to a full conviction of the correlative truth that every member is bound by that same vow to labor for the salvation of all for whom CHRIST shed His precious blood, and to whom He sent His Gospel; that the charity of this Gospel in our Church is not to be spent only within the privileged boundaries of our own country, but is to gather into the meshes of its net of love all to whom its message can be borne, without limit of nation, of kindred, or tongue.

During these fifty years four Missions have been established by the Foreign branch of our operations; the first, which has already been mentioned before you, the Mission to Greece; the next in order, that to West Africa; the next, to China; and the next, to Hayti. During this same time efforts were made to establish Missions, and partially successful in both cases, amongst the Churches of Asia Minor, by Bishop Southgate and Dr. Robertson, and some efforts, also, on the Isthmus of Panama and in Mexico; but the four principal Missions still presenting themselves to your charity and love are those which I have mentioned—Greece, West Africa, China and Hayti. I am to speak to you this morning upon the Mission to Greece.

My deep interest in it is inherited,—I hope you will not think it a less worthy interest on that account,—inherited, indeed implanted by earnest parental instruction, and by the prayers for it, and the labors for it, which I witnessed within our own domestic circle in my father's charge in Philadelphia; but strengthened day by day, and year by year, as I have been able to witness the work, and to understand more clearly the principles upon which it has been based.

It was founded—pardon me for saying it, because this is a day for recollections, and although I was not a party, yet I may tell you of that of which I have heard—it was founded in my father's house in Philadelphia, after the consultations of such men as that venerable man who has spoken to you, Bishop McIlvaine (then Mr. McIlvaine), Milnor, Alonzo Potter—I give you the names without the titles, and, if you will pardon me, I will repeat them—Smith, McIlvaine, Milnor, Alonzo Potter, and Bedell; a very strange con-

junction of names relating to this work, considering some things that have been said about it and thought about it in these latter days, when men have forgotten in some respects the principles upon which the Mission was founded, and on which it has been conducted.

I wish to state still further that the commission which was given to the first Missionary who went out for the establishment of this work, was signed by the venerable Bishop White, and by Bishop Griswold, and by some of those whose names I have mentioned, and others of like mind. And I venture to say that the principles are true, that they have never been denied by our Church, that they are accepted to-day by all who understand what those principles were, and that they have never been departed from in the progress of the Mission.

The intense interest that encompassed the subject of Greece at that day can hardly be understood in our times. Our own political freedom was not an event of the past; and the war of 1812, which confirmed it, was an experience with many of that generation. You must remember, in thinking of those days, that news did not travel, as it now does, by telegraph, nor cross the ocean by steam; nor was the newspaper laid before every man's door, at breakfast, by an ubiquitous and thousand-fingered press. Consequently every item made a far deeper impression than it makes now. And as the news of the cruelty of the Turks, and the awful struggle of our brethren in the Christian faith against Moslem oppression, gradually, and slowly, and with time to produce a deep impression, reached the hearts of our people, there was a response of agonizing sympathy.

I was a boy then, but, though a boy, I can remember it distinctly. I remember when my beloved father preached before the Common Council of Philadelphia, at their request, on that subject, how intense was the interest; for, as in this Church, on an occasion which has already been alluded to, there was not a standing place in the building left unoccupied, and I, as a boy, was lifted up and put into the pulpit, standing close by my father's side, and feeling the throbbing of his heart. I never shall forget it.

These were the emotions under which the Greek Mission was established; for when the proposition came, closely following contributions of material aid from the United States, to give spiritual sustenance to those poor people, there was an immediate response, the first real indication of active Missionary life in our Church. The battle of Navarino had taken place; that grand victory had opened the certainty of peace; protocols had been signed; peace was secured, but it had not been attained. Greece was not yet placed amongst the free nations of the earth. The first movement was to send out on a mission of inquiry—in order that the Church might know what to do wisely,—the Rev. J. J. Robertson, now better known amongst us as Dr. Robertson, and he is here to-day. I beg him to rise, in order that the congregation may have an opportunity at least of seeing, if they do not hear, the eldest foreign Missionary of our beloved Church. [The Rev. Dr. Robertson rose.]

He was sent, as I said, on a mission of inquiry. He went to the Ionian isles and elsewhere. He returned after some months, and reported favorably on the feasibility of the attempt. Then in 1831 the Rev. Dr. Robertson and his family, and the Rev. Dr. Hill and Mrs. Hill, were appointed on the Mission; and I now ask that my venerable friend, the Rev. Dr. Hill, will present himself in order that the congregation may see and know one who has been laboring in the Missionary work for over forty years, and who comes to us as the second Foreign Missionary appointed by the Church. [The Rev. Dr. Hill rose.] These friends went out to Greece. They were not permitted at first to land at Athens, for Athens was still in the hands of the Turks. They landed first on the classical ground of Tenos, where they remained for six months, preparing themselves more thoroughly and effectually for the work which they were about to do. At the end of that time they went to Athens, landed on its shores, and looked for a home, but there was not a habitable house in the city. The Turks were not so merciful as that awful fire which has visited Chicago. That left something standing, but the Turks left nothing. They found under the Acropolis an old, almost ruined, Italian tower. A portion of that they managed to fit up, as a shelter from the storm and from the heat, and there they commenced their Missionary labors.

It will not do for me to dwell, as I should love to do, upon the progress of the work. That portion of it, I have no doubt, is familiar to you, and not so much a matter of recollection with which you are to be refreshed. It will suffice to say that there these friends established schools of various departments, gathering the children together, instructing them in all branches of useful knowledge, but always, invariably, seven days in the week, instructing them in the Word of God and the pure truths of the Gospel. Gradually they gained the confidence—first of the parents of the children, then of the people as the work became more known, lastly of the Government. After a while the Priests and Ministers of the Greek Church began to be familiar with those houses of instruction, and they yielded, one by one, many of their prejudices, and entered with great interest into the work which had begun. I think I may say—for scarcely a word that has come from that Foreign Mission all these years that I have been interested specially in the work, has escaped my notice—I think I may say that gradually every class of which I have spoken became deeply and conscientiously interested in this labor.

I will not repeat—it is not necessary—that during all these forty years, every now and then, some wind of rumor would pass over the ocean, and disturb the minds of some of those who had not sufficiently inquired into and made themselves familiar with the work; and it needed, over and over again, the visit and the inquiry and the return and the report of such men as Tyng and Coxe and others that I could name, every one of whom gave the same record, reported the same good tidings, strengthened again the hearts of the Foreign Missionary Committee and the friends of the work.

The Missionaries steadily labored on amid misconception and doubt and

discouragement, until at last the Church at home learned what the Greeks had known all along, that the labors of Dr. and Mrs. Hill, and the other teachers supporting them,—as now the labors of Miss Muir, assisted by these venerable workers,—were a blessing which could not be estimated.

Now I want to say one other thing in connection with this matter, as I do not know that I shall ever have an opportunity of saying it, which I should prefer to this. The Foreign Committee have steadily and conscientiously fostered and encouraged this Mission through its whole history. Its usefulness has never been problematical with them, and it has been devoted to the establishment of the Mission from its inception to the present moment. Every annual Report will attest this statement ; all the utterances of the Committee or its officers affirm it. I was a member of that Foreign Committee for fifteen years ; there are brethren here who can report from that time on almost to the present day ; and through all that period of fifteen years, whilst much obloquy was thrown on the Mission and its Missionaries and the Committee, I testify that the Committee never wavered in their earnest support of it, and you can testify, from your knowledge, that the Missionaries themselves, forgetful of the clamor of friends, quietly, and with faith in God, pursued their blessed labors.

The result is before the Church. What was aimed at from the beginning has been accomplished more and more, year by year ; and, at the end of forty years, we see the fruits. The aim was to give ground for the Scriptural enlightenment of the Church in Greece, then only emerging from years of sorrowful impression, may I not say from years of degradation under Moslem rule. Dr. and Mrs. Hill designed to work up this in two ways, and first by encouraging the reading and the circulation of Scriptural truth, loving the Word of God ; quietly and unobtrusively calling the attention of the Priests and of the people to their privileges, under the rules of their own Church, to study the Word of God and to deliver it. Their second object was to teach the women and the children, the mothers and the girls, and so imbue them with the principles of the Divine Word, that, when they reached positions of influence in the society of their land, they should stand forth as Christian wives, mothers, sisters, daughters, and a generation should arise, that should be filled with the living truths of the Gospel.

Dear Brethren, it has been done. The element of the Church, of which the Lord Bishop of Lichfield spoke to us so earnestly and truthfully a few nights ago, that element of time has been taken into the account ; and at the end of forty years, and even before it, we have seen the result. I cannot illustrate it at length, but I will give you just two illustrations, one of each of these modes of reaching the end.

As the result of the first, I think we may fairly say that now there are indications which can hardly be mistaken that the SPIRIT of God has been working largely through the influence of the Word of God upon the intelligent classes, upon those laymen who are engaged in the work of the country in

positions of high influence, and upon the Priests. The work of a layman, holding a high position in the community, first brought this to light. Impressed himself with new views of religion, he desired that they should be communicated to the people and to the children. The effort grew, and in October last forty-four married Priests, Clergy of Athens and the neighborhood, met and formed an association for their own improvement in religious knowledge, for the study of Scripture, and the comparison of their views, and for communicating these, through the parish schools, to the children of their parishes. To show the connection of our schools with this work,—on one day a Priest was instructing his children in the parish school on the Messiahship of CHRIST, and giving to them the indications, through prophetic history, that a Messiah was expected. Little children and older children from our schools were scattered, of course, through all the parishes of the city, and there were several present in this school, and one little girl rose up and said, "Isaiah says of Him," and then she went on to quote two or three passages most aptly. He asked her one or two other questions, and she gave him, with the utmost readiness, passages of Scripture most appropriate; and, at last, he lifted up his eyes to heaven, and thanked God that he had heard the truth from the mouth of babes and sucklings, and said, "I may feel that I am instructed by the children who have been taught by Mrs. Hill."

In connection with this work a remarkable Preacher has risen, and we hope great things from his efforts, the Rev. Dr. Lattis, who gathers together crowds of thousands to hear the pure Word of God.

But I pass to the other point. Hundreds and thousands, I think I may say, of those who are now, in three generations, moulding the mind and the heart of Greece, have passed through our schools. The grandchildren of those whom Mrs. Hill has educated in the love of CHRIST, and in an intelligent appreciation of the doctrines of the Gospel, are now in the school of Miss Muir, still watched over by the blessed maternal spirit of dear Mrs. Hill.

I give you an illustration, and it is all that I can do, of the character of the work that has been done. There is under the instruction of Mrs. Hill the daughter of an influential family. Her name is Euphrasia, a young Christian, instructed in the truth, loving the LORD, and her heart responsive to the touch of the SPIRIT, as He speaks to her of CHRIST. She is full of the charity of the Gospel. This is in Athens. On this side of the ocean, in far-away Dakota—among those tribes about whom the new philosophy of a heartless Christianity is raising the question whether the doctrines of natural selection, as Huxley and Darwin teach them, will not necessarily destroy those tribes to make way for the more favored race, and of whom this cold-hearted Christianity is questioning whether they are capable of the blessings of civilization, and of that which lies at the root of them, the religion of CHRIST—among the Yanktons, was another dear child of the loving SAVIOUR, Minnehaha, the daughter of the principal Chief of the Yanktons, "Strike-the-Ree." This dear child was lately baptized into CHRIST, and the news of it was carried, with other stories

of Indian joys and sorrows, to our Missionary school at Athens. The story found its way to the heart of Euphrasia, as would it not to any heart which the SPIRIT has touched? Those scholars instantly began to contribute toward the Indian Mission; and they have gathered together and sent to this country a box full of articles made by their own busy fingers, which, I am told, is worth at least a thousand dollars. It is coming; it is in New York, or perhaps on its way. If it arrives in time, I hope those of us who are interested in this work, and the good people of Baltimore, will see that it is worth more than a thousand dollars.

But Euphrasia had just been reading the simple story of Hiawatha, and the name of Minnehaha touched a chord. The Laughing Water rippled its melody of heavenly charity close beneath the Castalian fount. Euphrasia wrote a letter to Minnehaha. Here it is, the fresh outburst of a sister's heart. Alas, Minnehaha has gone to the heavenly rest; she has found the Paradise of GOD; and she never saw the letter which her sister in Greece wrote to her, for I think, if she had seen it, she never would have parted from it, and it would not have been my privilege to read it to you to-day. But she rests with the saints; and I am permitted to tell you what this loving outburst of the heart of a Christian girl was to her sister in CHRIST among the Red men of this far-off land. While I read it, I beg to say that this is written in her own hand. The English which I give you is precisely that which she has written. She wrote it herself, translated it out of Modern Greek herself. I give it to you precisely as it is.*

She never saw it; she never knew the love of that dear Christian heart; but they will meet, and together they will ascribe the glory of their salvation to the GOD of all grace and the loving SAVIOUR who has redeemed them with His blood, and they will not forget this Society, which, with brotherly concord, some on this side, some on that, are working together to bring all to the knowledge of JESUS CHRIST, and Him crucified.

ADDRESS OF BISHOP RANDALL.

I wish it might have devolved upon some older member of the House of Bishops to address you on this occasion, as the representative of the Domestic department of our Missions. I am too young in the Church and in the Episcopate, and I am quite too much interested in the stirring present and in the opening future, to know very much about the past. I feel more at home in endeavoring to set forth the Church as it is, and the grand opportunities that are before us, than in recalling events of former years. By the reminiscences that we have already had from our venerable Presiding Bishop, you see how long ago this Society was formed, how small were the things of that day, and you all well know how feeble was the progress of the Church in her Missionary aspect.

* See facsimile of this letter at the end of the volume.

We are here to-day to celebrate the Fiftieth Anniversary of this Society. We have accomplished something for which we come up to this house of God to thank Him. A person of another communion once approached the venerable Bishop Griswold, and asked him if he thought he was really a true Christian, if he had much godly piety. He was no doubt very honest and sincere in this. The venerable man replied in his meek manner: "Nothing to boast of." And so, my friends, it is with regard to our Missionary progress. We have not very much to boast of, but, like that venerable Prelate, we have a great deal to be thankful for.

I well remember, in 1835, while a student at the General Theological Seminary, of hearing that the Church had made a remarkable discovery, and this discovery was that the Church of CHRIST was the only Missionary Society, and every baptized member of that Church was a member of that Society, and that the field was the world! At that time the first Domestic Missionary Bishop was appointed, the venerable Bishop Kemper. I cannot have the privilege of following the example of my Rt. Rev. Brother who preceeded me. I cannot introduce to you this Pioneer Bishop of the Church, this noble man of God. He is no longer numbered among us. He has gone to his rest and his reward, and wears a crown of glory. But before his FATHER in Heaven called him home, He permitted him with his natural eye to behold somewhat of the harvest of that great field, into which the Church had sent him to sow the seed, and which the LORD of the harvest had so abundantly blessed, and which causes great joy in all our hearts to-day.

This is a Jubilee—the Church's Jubilee. I trust that we have not assembled within these consecrated courts, on this festive occasion, to recall the past and rejoice over it, and then to go away and forget it all. We have met for a nobler purpose. We have gathered together to commemorate an event, crowned with God's blessing, and to offer to Him the expression of our devout thanksgiving, and, in the light of these causes of holy gratitude, to see our increased obligations to go forward more boldly than ever in the path of duty for the conquest of the world.

The history of these fifty years reveals what God has done for us, in such a way as clearly indicates our capacities and our opportunities, as a branch of His Church; and so all the elements of our rejoicing constitute just so many additional responsibilities, placed upon us by the Hand that was nailed to the Cross for our redemption, demanding of us increased zeal and devotion, from this hour forth, in the work of extending His cause and Kingdom.

It so happens that our Missionary Semi-centenary falls amid a period of Jubilees. The Methodists have had theirs, they have rejoiced because they were one hundred years old; and the Presbyterian denomination have had theirs, because they have been reunited; and now, my friends, if there is any occasion of rejoicing in matter of age, we are eighteen times as old as

our Methodist brethren, and so our rejoicing should take on a corresponding form; and shall it be that we are to wait, and wait until we have had a schism, until there is an Old School Church and a New School Church, a Northern Church and a Southern Church; shall we wait until we have quarreled for half a century, and then have become wise enough to be reconciled and live like brethren, before we can have a Jubilee? Shall we be blind to the fact that God has not dated our birth from any mortal man, any Presbyter of the Church, but that we sprang out of the college of the Apostles, and came down from the Son of God Himself? Shall we forget that we have had no schism to heal up? By whose grace and by whose providence is it that we have no occasion for any such Jubilees as these?

Need I tell this intelligent congregation that we have had opportunities enough for a schism? Must I remind them of the evil prophecies of unfriendly people, who have so often foretold our destruction by predicting division?

We have only to go back a very few years in the history of our Church to see that God's hand was visible in saving us from having two Churches. We know very well that there was an opportunity for such a schism as this, but by God's grace it was prevented. We well remember, six years ago, when the General Convention assembled, and when the enemies of this Church predicted an inevitable separation. When we came together, many were the misgivings of faithful men. There seemed to be a chasm. The questions arose, who shall build the bridge, and who shall exact the toll, and what conditions, humiliating and otherwise, shall be required. Ah! do we not know that, on that memorable morning of the meeting of the Convention, the Secretary rose in his place,* and, without consulting anybody, called the roll of the Dioceses for the testimonials of the members of the House of Clerical and Lay Deputies. The first Diocese called was Alabama, and then the roll went rapidly on: California, Connecticut, Delaware, Florida, and Georgia! Not a word of opposition was spoken that day, not a word has been uttered since. Behold, there was no chasm, no bridge to build, no toll to be exacted. And, for such an interposition of God's providence, we are to be thankful, and it should be remembered on such an occasion as this. And so it will be, I verily believe, in regard to all things wherein any division whatsoever is threatened. If, therefore, other bodies of Christians have Jubilees for reunion, we should thank Almighty God that we have had no such schism to heal, and, surely, such a fact should add interest to this Festival. But the God of all grace, and the HEAD of the Church, hath dealt with us after another manner.

We sometimes look back to our Domestic Missions as making very slow progress in the early history of this Missionary Society, and attribute it to a want of Missionary spirit. I think we do our fathers injustice in that regard. What did they have to contend with? Why, they were com-

* The Bishop himself was the Secretary of the House of Clerical and Lay Deputies at that time

pelled to encounter all the prejudices of religious bodies, who attacked whatever was distinctive in our Church, and seized upon it as an obstacle, wherewith to hinder our advancement, such as the sign of the cross, Gothic architecture, an educated Clergy, a Liturgical worship. But now what do we see? These hindrances, one after the other, have been giving way. Instead of using the sign of the cross as an obstacle to the progress of the Episcopal Church, these very brethren make a much better use of it, by placing it now on the top of their houses of worship. They now adopt a Liturgical Service, they now educate their Clergy and excel us in the number of their colleges, they now build very much more expensive churches than we can afford to do. And so these stumbling-blocks to the progress of our Church have been one by one removed. The field is to-day, on this Fiftieth Anniversary, left entirely open. We stand to-day with no opposition but the world, the flesh, and the devil; and this is the Church's field.

And now we are to look at our opportunities. What are they? They are such as God, in His own way and time, hath afforded. The question has arisen in the minds of very many, whether a Church like ours, with so much of dignity and propriety, and with a Liturgical form of worship, is suited to be the Missionary Church of the age, the pioneer Church; for that is to be the triumphing Church, which is capable of being the Church for the masses. Is ours such a Church? With the Word of God as He has written it, with a Ministry as CHRIST has appointed it, with the Sacraments as the SAVIOUR ordained them, with a scriptural, evangelical Liturgy, we have all that Almighty God ever gave to anybody. Who has any more? If it is not the Church for the masses, the Church for the future, the pioneer Church, where shall we find it?

Now I speak from my own experience, and I hope what I shall say may disabuse the minds of any persons here present, if there be such, who have entertained the idea that the Church—just as the Church is—no more and no less—is not exactly adapted to the condition of things in this most extraordinary age. I have gone along the frontier, and I have carried the Prayer-book, and have invited the people to join in the Service, and have found that persons, entirely unacquainted with it, and, perhaps, before they crossed the plains, somewhat prejudiced against it, were ready to receive it just as it is. My practice has been to have the regular Service, and then to stand up and preach a plain, earnest sermon to the people.

Those very features of our Liturgy, which have been regarded as unfitting it for use among a frontier people, are found to be precisely those which commend it, first to their intelligent regard and then to their devout acceptance. At the close of this Service, these strangers to our worship will sometimes tarry and gladly accept a Prayer-book, which they carry to their homes. The request is often and earnestly made that I would send them a Minister and aid them in the erection of a church.

There is one other objection which brethren of other names are disposed

to use to our disadvantage, which is, that we are an *Episcopal* Church, and, therefore, have Bishops. Strange to say, that by their own action they are, with their own hands, removing this obstacle, by imitating our Episcopal example. They find it necessary, in prosecuting Missionary work in new countries, to have some sort of an overseer. I have met a Presbyterian Minister who has a commission to superintend the operations of that communion in the matter of its extension, and who, in this regard, is acting in the capacity of a Presbyterian Bishop—a man who has been appointed superintendent, it so happens, of just the three Territories of which I am Bishop, New Mexico, Colorado, and Wyoming. What does he do? He is forming parishes, he is building churches, he represents a Jubilee fund of five millions of dollars. He does not conceal from the people that he has money enough. Presbyterians find it absolutely necessary to have some sort of a Bishop. So, with crosses on their churches, with a Liturgy in the congregation, with an educated Ministry, and with a sort of Episcopacy in the field, they have certainly removed of their own accord those objections which sprang out of the features of our Church, which they once so strongly condemned; and, by appropriating them to their own cause, have necessarily rendered them less distinctive of us, while they themselves are edified and profited by a partial use of them.

Since the formation of this Society, how hath God dealt with this country? We must keep His providential and gracious dealings closely together and before the eye of the mind. He has allowed a large portion of a neighboring Republic, for centuries under the dominion of the Roman Catholic Church, to be annexed to the United States, and has thus opened the way for our Church from the Atlantic to the Pacific. His own hand hid in those western mountains that treasure, the discovery of which would call millions across the continent; and so, where we had no field when Dr. Kemper was appointed Bishop, we now have no less than six Missionary Bishops, and within his original domain we have as many as ten or twelve Bishops, with five or six organized Dioceses. God did this in order that the Pacific coast might be inhabited, so that the Church should turn her attention westward, and westward she went. And then, again, in the course of time, He revealed another golden treasure half way across the continent, in the Rocky Mountains. And that caused another exodus from the East, and the whole plains are now being peopled from the Atlantic to the Pacific. This is our opportunity, created by the discoveries and progress that have been made in science by which these distant regions can be reached and peopled with fearful facility, and here stands the Episcopal Church with her history on this day of her Missionary Jubilee. What shall be done? If this be an Apostolic Church, if we do have the Gospel, we must test our adaption to the exigency, to the wants of the world, by a Missionary experiment, worthy of our Apostolic character and commission.

This is our opportunity, afforded by God's Providence, and how shall we

improve the Jubilee? By marking this event as an epoch in our Missionary history—thanking God and taking courage—with a fresh consecration of ourselves to this work, going forward with a truer and deeper sense of the obligation upon us, that comes of the conviction that ours is to be a pioneer Church, a Church for the masses, a Church that is to do for this great and growing country, North and South, East and West, what perhaps no other body of Christians can do; and this without boasting, without any collision with any religious denomination. It is simply then to do our duty. If God has thus preserved us in our integrity, and we have thus preserved the faith once delivered to the saints in its purity, and have it in such a manner that it will continue to be preserved, and God has blessed us in this effort, shall we not go forward?

What then is to be the practical result of this celebration? What is to be the fruit of our Jubilee? The Methodist and Presbyterian denominations have each raised a fund of five millions of dollars, as a thank-offering; the one, because a division has been healed, and the other, because it has reached the age of one hundred years. Can it be that the Jubilee of a Church that hath no quarrel to settle, and is more than eighteen hundred years old, shall be suffered to pass away without creating a Missionary fund, worthy of this Semi-centennial Anniversary? I trust not. Let our Missionary Bishops, at home and abroad—let all our Missionaries, in every part of the world—our laborers among the Indians, the Freedmen and the heathen—be cheered in their work by the fact that a million of dollars have been laid by the loving hands of faith on the altar of this Apostolic Church, an offering to God for all the blessings of His grace; and then we will go on our way rejoicing in the sure hope that the HOLY GHOST will help us do great things in extending CHRIST's Kingdom.

Let us take courage; let the sight of our eyes this day cheer our hearts. There were clouds in the sky, as we came on our way to this General Convention; for months, there had been thunderings which made many tremble for fear. The out-look on all sides was anything but promising. Two rocks lifted their ugly heads above the sea, on the one hand and on the other; and neither prophecies nor apprehensions were wanting that the Church would split on one or on the other of these. But what has been the fact? That cloud broke on the morning we entered the temple; that hoarse thunder died away before the silvery tones of "CHRIST's constraining love;" the celestial sunlight of Heaven's benediction rested upon the assembled Church; and we have seen the tidal wave of God's grace rising every hour, till now these ragged rocks are already covered, and the ark of CHRIST's Church is floating safely, gloriously, over them, on her triumphant way to the haven of everlasting peace. Never was the Protestant Episcopal Church in this country so large, and never was it so united, as it is this day.

Laying aside, as much as may be, all minor differences, let us strive

together with one heart and one mind, to do the work of evangelizing the world. Let us seek to have that zeal and spirit of self-denial which has distinguished some of the bodies of Christians around us: and then, with all the appliances which we possess; with most of the old prejudices out of the way, which have so much hindered us; with a fair fight in the field with only one enemy, and that the enemy of all righteousness; we may look for a glorious victory. We want, with all our completeness of instrumentality, that descent of the HOLY GHOST, which shall set this whole Church on fire, burning up all the wood, hay and stubble within it, and melting every heart and opening every hand, making a Christian hero of every baptized child of God; and then, marching in one solid phalanx to the conflict—with all that God hath given us—with these providential opportunities marvelously opening before us in modes almost magical—who shall stay our advance, who will dare to limit the conquest of an ONWARD CHURCH!

The opportunity is ours. The responsibility is ours. The glory will be ours, if we justify our claims as an Apostolic Church, by doing our whole duty now and always, which may God grant for His Son's sake. AMEN.

BISHOP COXE'S ADDRESS.

Right Rev. Father, and you, my Christian Brethren:

I assume a very great responsibility, and one that some of my brethren will bear witness I did not seek, in venturing to add another word to what has been said already by those so much better qualified. All that has been said thus far has been well adapted to prepare us for that which follows next, the blessed memorial of the Great MISSIONARY who, though He was rich, for our sakes became so poor. I rise impressed with a sense of responsibility—in fact, overwhelmed by it—and not daring to utter another word, except as I look up to the SPIRIT of GOD, who seems to me to be present with us in a peculiar manner at this Jubilee, entreating Him, from the depths of my soul, to touch my unclean lips with the fire of His altar, that at least I may speak no word that shall mar the sanctity of this Pentecostal occasion.

Where shall I begin, or what shall I say? My heart is full; and the subject, like those loaves beneath the SAVIOUR'S hand, has been growing as I have listened, until now the very fragments fill twelve baskets, and I am embarrassed by the wealth of that which remains; knowing not how to choose what is most worthy of being reproduced, in token of the miracle and in token of the presence of Him Who works it.

I was reminded that it might be my privilege to mention some of those bright and glorious names which illustrate the annals of our short Missionary history. I was reminded that it might be proper for me to speak of some of those who, taking their lives in their hands, have gone forth to Africa, there to die, and to leave their bright names to the Church of CHRIST to shine as the stars for ever and ever. I was admonished that I might bear tribute to the

Missionary zeal of Bishop Boone, who, if not the pioneer in China, was nevertheless its first Missionary Bishop, and who so greatly enlarged the base of our operations among those millions of heathen. I was reminded, too, that though he is dead, he is yet speaking, through the labors which he organized, to millions of our fellow men, and that thus he will continue to speak as long as it shall please GOD to command a blessing on the labors of one who is now there, toiling to interpret the blessed Scriptures, that they may be scattered like leaves for the healing of those mingled races and nations which we know as the one people of China. I was reminded of what I might say of those tender women who, leaving their Virginian homes, their homes in the South or their homes in the North, went forth to Africa; who scarcely touched those arid plains before they were met, as the angels of GOD met Jacob when he went on his way, and were called to go up higher. How many of those Christian heroines bore witness, with their dying breath, to the undaunted resolution which had made them Missionaries! How many, with their last breath, left the fragrant bequest of their faith to the Church in words like these: "I do not regret that I have crossed the seas to die in Africa; nay, I praise GOD that I am permitted to die here, for the testimony of JESUS, if I can do no more." But time presses, and I cannot more fully recall their names, or rehearse their doings. Why should I? What need of mentioning, in formal manner, names so familiar and so dear? Why treat them as if they needed our eulogies? At such a moment as this, we are made to feel the nothingness of human names, and even of human labors; the absolute nothingness of servants in the presence of their LORD. But, though we have no right to glory in men, it is sweet to know that He whom they served so truly, cherishes their memories, and keeps their record in His book. Yes, there is ONE who will bring them forth at the grand day that shall consummate all things, and make them the sparkling jewels of His diadem; and, again I say, what need have they of our poor tributes here on earth, when the LAMB of GOD has in reserve for them a crown of glory, and shall give it to them at that day amid numbers without number, all ascribing to Him alone, the glory and the kingdom and the power, forever.

Yes, it shall be my privilege to make this the closing thought of our Missionary Jubilee this morning: all the glory is His, His only. Indeed, what glory can we appropriate to ourselves at best? Apart from the record of those consecrated lives, the lives of our devoted Missionaries, those already departed and those which remain, what have we in our history of which we can boast? What have we done of which we can speak with satisfaction? What is there wherein we may glory? God forgive our best works: they have only demonstrated our impotence; glory be to Him only who is the Finisher as well as the Author of our Faith, and who finds in man's extremity His own opportunity.

As I have listened to statements of what is yet to be done; as I have looked at the poor, feeble resources which we possess, even if they were all

consecrated to CHRIST; I have felt that I understood as never before, the language of Moses, the man of God, on a memorable occasion. He lived fifteen hundred years too soon to see the Incarnate MESSENGER, the Great MISSIONARY; but when he received his commission to go and stand before Pharoah, and take his rod in hand and work wonders in God's name, he felt his own nothingness, that he was slow of speech and infirm of purpose, and he said to the Angel in the burning bush: "Send, now, I pray thee, by the hand of him Thou wilt send"—as it is in the more forcible original: "Send now by the hand Thou wilt send"—"the right hand of the LORD that bringeth mighty things to pass." That is the prayer which fills us here, I am sure, on this occasion, one and all. May He who gave the commission which has been so feebly borne by a long line, successively, from the Apostles' time—may He interpose in some way inconceivable to us, but known to Him—may the right hand of the LORD, in some way, be made bare before the nations that all flesh may see the glory of God! May CHRIST Himself come and take the cause into His hand, and His be all the glory!

Beloved Brethren of this Apostolic College, and you my Christian Brethren before me, I believe that we are in one of those periods of prophecy when great things are at hand. I believe that the SPIRIT of God is passing over the nations, and I believe that while the hosts of the world, the flesh and the devil are marshalling themselves to fight against our LORD and against His CHRIST, He is not less "lifting up a standard against them." His call is very audible; His trumpet is blown to summon the faithful to a decisive conflict; and let us not doubt as to the issue. Be sure our KING MESSIAH shall laugh His enemies to scorn; the LORD shall have them in derision; He will abase every name that exalts itself against His sceptre and His crown.

If you will bear with me, Right Reverend Fathers, there were one or two thoughts suggested by those who have so ably preceded me, which spoiled the speech I had intended to deliver, but which I will now venture to refer to, because it seems to me that something yet remains to be said. As I listened, I felt glad that I am as old as I am, and, I hope, so much nearer to a blessed rest. I am glad that I am as old as I am, because I am thankful that on this blessed day I can remember the past as well as look forward to the future, and can appreciate all that has been told us concerning the enthusiasm of former times. I, too, remember when the victory of Navarino quickened the sensibilities of the Christian world in behalf of the Greeks, and when these venerable men went forth on their glorious errand to do that of which the future blessings are incalculable. But I can imagine it is very different with some of the present generation who do not remember the days of the fathers; of our Joshua, the patriarchal White, and of "the elders who overlived our Joshua and who had seen all the works of the LORD, which the LORD did by him." I am afraid that those of another generation may say, "Why was our Church so slow in the field? why was our Church so sluggish to wake up to the Missionary idea? if we are an Apostolic Church, why did we allow any

American Board of Missions to go before us?" That is a question which is sometimes put to me in my Missionary journeys, and perhaps you encounter similar inquiries, my Missionary Brethren, amid your own more soldierlike campaigns for CHRIST.

You observe, I, too, claim to be a Missionary. My beloved brother who is so gloriously bearing onward the banner of the Cross in the far West, and who has just addressed you, remarked that we have now five Missionary Bishops. That was the only chord he struck, in all he said, to which my own heartstrings did not vibrate in harmony. Are we, then, who have Dioceses at the East, to be denied the name of Missionary Bishops? We are all Missionary Bishops, are we not? Which one of us would forfeit that name? What titles could we accumulate upon the mitre, that would equal that? Are you not all Missionary Bishops, my Right Reverend Brethren? I am sure you will agree with me that such is the only dignity we cannot give up. (Turning to the congregation.) We do not wish to be lords over God's heritage, but we wish to be Missionary Bishops and your servants for JESUS' sake. That is a title I will never resign until my dying breath, God being my helper.

I say, then, that as I go on my Missionary labors, people very often come and ask: "Why are we so slow and why are we so feeble in this work?" "My dear friends," my answer is, "do you reflect what a miracle it is that we are here at all? We should not have been alive but for the Missionary idea. We date all our growth, as a Church, from the very recent day when we undertook the work of Missions."

The very question why it was not given to our great and powerful Church to enter earlier into this business reflects the glory of our Missionary history. Is our Church held responsible by our countrymen for greatness and strength and power and influence? Nothing of that sort was known when this Missionary work began. Then, our utter feebleness, our fossil character, made us their scorn and contempt. "The old English Church," as I heard it called, when a boy, was then regarded as something that belonged to Colonial times, and was dying out; and I have heard it said that one of our earliest Bishops, when he consented to be consecrated, had very little faith as to its ability to revive and flourish in the Republic. "I am willing," said he, "to do what I can for the rest of my days, but there will be no such Church when I am dead and gone; it will die out with our old families of the provincial aristocracy."

That most accurate statistician, the late Bishop of Maine—honored and blessed be his name, for he died a Missionary; he, too, was a Missionary Bishop—that most accurate chronicler surprised me, many years ago, when he asked: "Do you know the fact that our Church was much nearer extinction many years after she received the Episcopate, than she ever was before? Do you know that after our first Bishops were consecrated, they saw the old Clergy, who had served it before the Revolution, dying around them,

with nobody to take their places? Do you know that when William Meade told Chief-Justice Marshall that he was about to receive Orders in our Church, the Chief-Justice said: 'Why, I did not know there was any such Church; I thought it perished in the Revolution'? Do you know that down to 1811 there was no increase; that about that time, if I recollect, Bishop Hobart mentioned to his Diocese that 'a most hopeful sign now blessed the Church—three young men were offering themselves as candidates for the ministry'? Do you know the fact (said Bishop Burgess), that at that time, through the length and breadth of this country, there were scarcely any candidates for Orders at all? Do you know the fact that, down to 1813, there was no perceptible increase of our Church? Do you know the fact that, until 1818, our Church, cut down to the very roots by the Revolution, had shown no signs of increase and outgrowth?" This, says that learned and accurate authority, was the case. The year 1818 saw, by the grace of God and by the visitation of His mercy, some promise that the Church would pass beyond the great cities, those primary seats of our scattered Colonial Churches, and perhaps go forward a little in the land. The idea of such a Church taking the lead in Missions was, indeed, an absurd one, for her Mission was here. She was a Missionary Church, pushing her Missionary work into America, and pushing it with everything organized against her.

The American Board of Commissioners sprang into life from the exuberant wealth and prosperity of forms of Christianity that had been founded here, and had flourished among our people for two centuries. Let us thank God for the good that is done by any agency whatever; and far be it from me to detract, in the least, from the well-earned honors of that Board. But we are not bound to keep back the fact—nor am I going to do any such thing—the fact that, while its early triumphs were sustained by the wide-spread religion of the whole land; sustained by the popular piety of America, that knew of no other channel for conveying truth to the heathen; much of their blessed enthusiasm, nevertheless, was caught from fires that had been kindled on our own altars. The example, for instance, of that glorious youth who left his dear college by the Cam, and exchanged the halls of St. John's for the recesses of distant Persia; the example of Henry Martyn, whose whole life was devoted to bearing the testimony of Jesus to those who had not known His name—this it was which fired the English-speaking race with a fresh and lively enthusiasm for the Missionary work. It was the example of this youth, who, as he walked through the streets of Shiraz, and was hooted at as a Christian dog by those who, as the Psalmist says, were themselves dogs that "grinned and ran about the streets," walked calmly on, and consoled himself by repeating the lines:

"If on my cheek, for Thy dear name,
Shame and reproaches be,
All hail reproach, and welcome shame,
So Thou remember me!"

It was this beautiful example, I say, that moved all hearts to holy emulation, and which still animates thousands from his humble tomb in the Missionary field at Tokat; that tomb where, only now and then, the traveller pauses to read his name on the stone that covers it, and to think how much genius rests there, how strong was the love of CHRIST in the heart that is sepulchred below. Then, too, much was owing to the example and researches of Claudius Buchanan, who roused his Christian countrymen to such noble efforts in the East, by telling them of the forgotten Christians of St. Thomas, and of the new fields opening to Christian labor throughout the world-wide domain of imperial England. To these were added the example and the song of the brilliant Heber, going like an angel of light to his apostolic work in India, and there offering his life, a sacrifice to his zeal for souls. That song of his it was, that, more than all, quickened the pulses of faith, and moved, as the heart of one man, all hearts that were warm with the love of CHRIST. Such is the true history and such were the sources of the revived Missionary life of this country. It was these examples, more than any other human instrumentalities, perhaps, that fired the people of America with kindred ardor, and led them to throw their gifts for the evangelization of mankind, into the only channel which had then been opened for them—that of the American Board of Commissioners. All honor to that Board! All honor, I say, to their zeal; all honor to what they have done for JESUS. But let us not sit still under a stigma which we do not deserve. Let it not be said of our holy Church that some portion, at least, of the glory that is awarded so freely to others came not originally from her own light; the burning light of her Faith and Love.

Well, then, in 1818 this Church first began to have a life. In 1821 your Missionary work began. The very moment that she saw that she was alive, not dead nor sleeping, but living and standing up in the name of her God, that very moment she began to work, and her motto was, from the very beginning: "Let us do good unto all men, especially unto them that are of the household of faith." Mark that: "*especially* unto them that are of the household of faith." That was the principle of our first Mission: the principle that sent you, Brethren, our Robertson and our Hill, to Greece. And was it not a beautiful illustration of her Apostolic instincts, that such was her very first work in the Foreign field: a Mission, not to heathens, but to an old and perishing Church! Over and over again have I admired something like it, amid the galleries of high art, in Italy. You all remember that favorite subject of the painters, the *Pietà Romana*; the story of the young matron whose aged father was doomed to starvation, and was expiring in a dungeon. You remember how those who admitted her to the chamber of his captivity detected her stratagem of love, and gazing into the cell beheld the old man robbing the infant of her breast, and living by those sources whence we draw "our first and sweetest nurture." So our own young Mother, the American Church, no sooner discovered that she was indeed a mother, and that in her

breast was the sincere milk of the Word, of which others stood in need, than she bared her sweet bosom, first, to old enslaved and expiring Greece. Her filial instincts prompted such offices. She was found ministering to that starved and captive Apostolic Church, in that dim-lighted Romanesque tower at Athens, where, amid ruins and desolations, her Missionaries first opened a Christian school.

Time fails ; the Altar waits ; the dear memorial of His dying love is to be administered. What word can I say more ? “Do this in memorial of Me.” I believe the critics are not altogether decided as to what is the meaning of the word “Jubilee.” Some say it comes from an old root that signifies *bringing back*, hence *remembering*; reviewing all the way in which the LORD hath led His people. This justifies, indeed, the tender recollections in which we have been indulging, but, above all things, it calls us to magnify our privilege of uniting, at this Altar, in the great Sacrament of Remembrance.

Venerable Fathers (addressing the Rev. Drs. Hill and Robertson), I turn to you with reverence, as to the oldest Missionaries of our Church. As such, you have a record as glorious as need be coveted by any man living. But what must be your reflections as you kneel with me at this common Altar?

You went forth from a little Church, despised and looked upon with contempt by the people of our country, because they did not understand it. They do not yet understand it ; as yet, a veil is on their hearts ; they do not wish to understand it. You went forth when it was but small. You come back to see it wonderfully enlarged. Look at it as it is. What hath God wrought ? You see, it is true, no more among us that John-like saint, Bishop White, who, when I first knew the Church, sat where you, Right Rev. Father (Bishop Smith) now sit, presiding over it. You see no more the loving old Bishop Moore of Virginia, with his flowing locks and radiant features, adorning the second place in our solemnities. You miss another John-like countenance of a somewhat different type, not less lovely and apostolic, though perhaps somewhat more austere, that of the truly venerable Griswold. You see others who have risen up to take their places, who feel indeed that theirs is an inferior claim upon your regard ; but you will bear witness, I think, after this Pentecostal day, that they are animated by the same spirit. The LORD JESUS has blessed their examples to their successors. When they went up to God—“the chariots of Israel and the horsemen thereof”—they left their mantles multiplied seven-fold ; and, you will testify, they have not fallen upon men entirely destitute of the spirit that rested upon them. You see—your eyes behold—the different parts of the earth knit together in this assembly. You heard the letter in which the isles of Greece saluted the laughing-water of Minnesota. You see here the Missionary who has preached the Gospel on the burning sands of Africa, and you see the Missionary who has stood up for the poor Red man in the spirit that a Selwyn commended to us the other night. You see those who have pushed the Gospel to the Pacific waves, and have planted churches

where, when I was a school-boy, it was supposed there would not be within a century the homes of civilized men. God has wrought all this.

And you see something more, my venerable Friends and Brethren. You see how God who has multiplied our nation has increased the joy of His Church. You see not, indeed, fires of fire resting upon these heads, but you have seen proof that the same SPIRIT burns within. You have seen a united House of Bishops. You behold the messengers of the LORD of Hosts to the American people, seeing eye to eye, and laboring for the one great promise, that the LORD shall bring again all nations to the unity of the Church. You have seen, I say, something better than the dews of Castaly or the laughing waters that have been celebrated in song. You have seen here in this Apostolic College and in this whole congregation the dews of Divine grace ; those dews of Hermon which fell upon Mount Zion ; dews of a Heavenly unity which have glistened in every eye, at this Jubilee, and which remind us that it is upon a unity like this, that the LORD has "promised His blessing, even life forevermore."

I must end with no inferior name ; I began with the name of JESUS ; it has been, I trust, the key-note of all that I have said ; and on that name, which is endless, my strain shall end. I have been looking, during these Services, in my Bible, at that glorious hymn of the Epiphany, which concludes in our common version with extraordinary and somewhat mysterious language : "The prayers of David, the son of Jesse, are ended." On what note did the sweet singer of Israel stay the song ? It was when he had seen the far future of a converted world ; when he had said of his greater Son, "His name shall endure forever among all posterity that shall be blessed through Him ; all nations shall kneel before Him ; all kindred shall do Him service ; blessed be the name of the LORD, for all the earth shall be filled with His glory forever, and blessed be the name of His glorious Majesty for ever." The prayers of David, the son of Jesse, were ended ; he could ask no more.

Right Reverend Fathers and dear Brethren, we anticipate the day when, all together, we shall sing the Song of Moses and the LAMB. God grant we may not be "disappointed of our hope." But would we might now begin it here with one heart and voice, as sometimes we are permitted to enjoy the foretaste even on earth. If ever I have felt that I joined in the prelude of that eternal hymn, it was once in Westminster Abbey, when, with all the choicest music of the kingdom, a great Missionary meeting culminated in the Hallelujah Chorus.

Not unworthily may I make allusion, even here, to that remarkable composer who left to the English-speaking race the almost miraculous music of "The Messiah." It is related of him that as he composed those wonderful strains, in a rapture which enabled him to throw off page after page, wet with the ink in which he reduced to score what his ear seemed to be catching from the Seraphim and Cherubim, he did it with the idea, not profanely per-

haps, that he was inspired. When I have heard those ravishing strains and the words of prophecy married to such immortal song, setting forth the MESSIAH, the MAN of Sorrows acquainted with grief, "Jesus who died for man, yea, rather, who is risen again"—when I have heard the astonishing raptures of his song, "I know that my REDEEMER liveth"—it has seemed to me as if indeed he might have been in some measure inspired. And now, I say, would it might be repeated here, as there I heard it, echoing and re-echoing through those long-drawn aisles and aspiring arches: "Hallelujah, for the LORD GOD Omnipotent reigneth." And again they said *Allhulia!* It surged through that glorious nave, and stung to passion the vast assembly, as they joined in that rapturous refrain: "Hallelujah! He shall reign forever and ever—KING of kings and LORD of lords."

BISHOP PAYNE'S ADDRESS.

Brethren:

Although I stand before you as a Missionary of thirty-four years' connection with this Board, and having been twenty years a Missionary Bishop, yet I was only six years old at the interesting period to which reference has been made here, when this Missionary Society was organized. And I did think, my Brethren, that on such an occasion as this, when we had met together to consider what the Fathers had done, it would be much more appropriate that the Fathers had spoken altogether. But, perhaps, the thought in inviting me to speak was this, that I stand here in my character and in my work as a fulfilment of that beautiful and inspiring saying of the blessed SAVIOUR, "One soweth and another reapeth. I have sent you to reap that whercon ye bestowed no labor. Other men labored, and ye are entered into their labors. And he that reapeth, gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together."

I was delighted, in looking over the account prepared by our late Secretary of Foreign Missions, to find that the spirit of Missions, the spirit which ever burns in the true followers and disciples of the LORD JESUS CHRIST, to make disciples of all nations, burned through that war which we had with Great Britain from 1812 to 1815, so that, as soon as that war closed, the venerable Bishop of the Eastern Diocese at once bethought himself of communicating with that power with which we were lately at war, about the means of spreading abroad the blessed Gospel among those nations that were sitting in the shadow of death. We do not wonder, however, that at that early period he felt discouragement, and that he felt as if this American Church never could become a Foreign Missionary Church, and that he even proposed that the funds raised here, and the Missionaries who might offer themselves to go out to the Foreign field, might be sent through the Church Missionary Society of England; and I am sure we all rejoice this day that that proposition was not entertained, but that the experienced Secretary of the Church Missionary Society at once advised, in order to keep alive the

spirit of Missions in this American Church, that there should be an American Missionary Society organized here, and then for a number of years this matter was under constant consultation, until, as you have heard, this present organization was effected in 1821.

And now the thought that is most interesting to us to-day is this—that it was by virtue of that organization that these venerable brethren to whom reference has been made were enabled to go forth to the classic shores of Greece ; and it was in consequence of that organization that young soldiers of the Cross, in whom God's HOLY SPIRIT, as I believe, had put the desire, might have that desire accomplished, to go forth and hazard their lives, for the sake of the Gospel, before the then closed doors of the Celestial Empire and on the pestilential shores of Western Africa. And it is because we were thus enabled to go forth, my Brethren, that we are permitted to return here to-day, and report what God has done with us, and how He has opened the door of faith to the Gentiles in China, to the Gentiles in Japan, to the Gentiles in degraded Africa ; and wonderful indeed has been the change along the despised, down-trodden coast of Western Africa, during the generation in which I have been permitted to labor on that coast. At the beginning of that time I found a coast desolated by the foreign slave trade ; I found a coast so insecure that, after I went to the country, a Governor of one of the infant settlements was killed in sight of that settlement by some natives who attempted to rob him, incited by the sight of a little money in his possession ; and, just below me, I knew the crew of an American ship to be cut off, and soon afterward of an English ship ; and then an attempt was made to murder the crew of a German vessel, and that was only prevented by the interposition of my colleague, the Rev. Launcelot B. Minor of Virginia, who, at the risk of his life, conveyed information to the commander of the vessel, which enabled him to escape.

Now compare that condition of things with the present. Instead of that trade, there has grown up along the Western Coast of Africa a lawful traffic, employing a thousand ships and three profitable lines of steamers. A cordon of settlements, English, American and French, has been extended from the Senegal, south of the equator, down to the Niger River, in connection with this commerce. The English language is spreading all along the coast and all through the interior. Thousands and thousands are learning, in these settlements, and on board of these vessels, our English language, so that you can scarcely go into a village along the coast, or some distance in the interior, without being addressed in our own language by the Africans ; and at these settlements churches have been established and schools, and in these churches and schools have been gathered twenty thousand communicants ; fifteen thousand children are under instruction ; twenty-five of the dialects have been reduced to writing ; while along the whole coast we have seen the country thrown open alike to the enterprise of the merchant and of the colonist and of the Missionary. I have sometimes been called the Mission-

ary Bishop of Africa. I was once, in England, advertised as "the Missionary Bishop of Liberia." I thank God I am as much entitled to one title as the other. I am not only not the only Missionary Bishop in Africa, but at the present time our Mother Church has six Bishoprics in South Africa, and along the West Coast she has three Bishoprics: one at Sierra Leone, another at St. Helena, and another at the Niger River, the latter presided over by a native, a man of whom the Bishop of Lichfield reminded us the other day;—a native man, taken from a slave-ship, has been trained in the Church of England, and now with a staff of native laborers is planting the Gospel and the Church all along up the Niger. Such is the wonderful change that has been wrought in this part of Africa. And now, as if God's own hand and God's own voice were calling this American Church to do her part in the evangelization of that country, He has caused to go out from this country twenty thousand colonists who have been scattered along three hundred miles of the West Coast of Africa, on the border of what is the most populous portion of that great country; for I maintain that the grain coast and the country east of the grain coast are the most populous portion of Africa.

As I said, God has sent over those twenty thousand colonists, for whom we are bound to care just as much as for the Freedmen of this country, the Freedmen of this city, or any portion of our own colored population; and all the more, because those colonists are to be the basis for the operations of Christian revelations in that part of Africa. Thank God, I have been laboring, and not without success, to prepare those colonies to be the base of Christian operations in that region. I have succeeded, during the years that I have been connected with the Episcopate, in establishing eight churches in these colonial settlements, in which are between five and six hundred communicants. There are, at the present time, eleven indigenous Clergymen filling these churches and some of the native stations; and, besides these, sixteen or twenty catechists and teachers connected with the Missions. But then what is this?

I was exceedingly interested in a remark which fell from the last speaker last night, that, if the Church would give him money to build a certain church now, he would promise them faithfully that in so many years he would ask them for just the same sum of money to build another church. This is the very principle on which our Missionary operations ought to be conducted. Just because God has done so much for us, we are called upon to do tenfold more.

Dear Friends, I am now, after a connection of thirty-four years with that country, to resign this Bishopric. I look to this Church, I look to this Convention, to appoint a successor. I look to this Church, moreover, to authorize the Liberian Church to have a Bishop of their own selection; but, besides the five million natives spread out north and east of Cape Palmas in the Missionary Jurisdiction there, if we go to the north and north-west of the Liberian settlement, we find the Joloffs, the Mandingoes, the Vuis, and all the most

populous nations of Western Africa, coming down to the very centre of the country. I would also ask for a Missionary Bishop, with a competent staff of laborers, to go and establish a Mission at Cape Mount—a point to which these people come from the interior to find the Mahometans who are now acting as Missionaries—that they may have brought to them the truths of the blessed Gospel. When I landed at that place, I found a Mahometan Missionary there, laboring among those Pagan people. You may form an idea of the extent of their Missionary operations, when I tell you that lately, when a Mahometan Priest died at Cape Mount, a native came from the far interior, from about Timbuctoo, to Gambia, eight hundred miles above Monrovia, took the steamer there, and came down to Monrovia, to bury his comrade who died as a Missionary near Monrovia. This will indicate to you how extensive are the Mahometan Missionary operations in that country.

Now I would recall to your minds the pregnant words of that Missionary who has just addressed you—one of the grandest men whom God has ever given to this Church—when he told you that, if you talked about the failure of Missions, you had no right to say any such word while you used the instrumentality that you were pleased to send out, to accomplish the work. How can you talk about the failure of Missions, when you have, at this very moment, only one Foreign Missionary engaged in the work in Western Africa, the Rev. J. G. Auer, working like a horse, working, I fear, to his destruction, all alone? At the station which I left is the only Foreign Missionary representative of this Church. Shall this continue to be so?

And now I must not speak longer. Let me say that what has taken place encourages us, dear Brethren, in this our Jubilee, to trust in that God, trust in that HEAD, that living HEAD, who has promised: “Lo, I am with you always, even unto the end of the world.” We fail, we die. Instead of the fathers are continually the children. As I stand before you this day, Apostles, Prophets, Martyrs, Confessors, Missionaries, come upon the stage and die; but CHRIST abideth ever to inspire His people with the spirit of His all-comprehending love for all mankind. He liveth ever to inspire them with zeal to endure, and to spread abroad throughout the world the light of the everlasting Gospel. He liveth to inspire them to be co-workers with Him. He shall see of the travail of His soul and be satisfied, in the extension of His Kingdom from the rising of the sun to the going down of the same, and so we may believe, while we say and sing:

“The SAVIOUR, when to heaven He rose,
In splendid triumph o’er His foes,
Scatter’d His gifts on men below,
And wide His royal bounties flow.

Hence sprang the Apostle’s honor’d name,
Sacred beyond heroic fame;
Hence dictates the prophetic sage
And hence the evangelic page.

In lower forms, to bless our eyes,
Pastors from hence and teachers rise ;
Who, though with feeblér rays they shine,
Still mark a long extended line.

From CHRIST their varied gifts derive,
And, fed by Him, their graces live ;
Whilst, guarded by His potent hand,
Amidst the rage of hell they stand.

So shall the bright succession run
Through all the courses of the sun ;
Whilst unborn churches, by their care,
Shall rise and flourish, large and fair."

In inviting you to engage earnestly in this work in Western Africa, we can tell you of no great nations to be born in a day, as you are continually told of here in this western country ; but we can tell you of nations already born, nations teeming with human beings, made in God's own image, capable of knowing, of loving, and of enjoying Him forever. We can tell you of no great railroads that are going to be built, no great cities that are rising, no such things as will contribute to your honor and greatness and glory, but we can point out to you poor, miserable wretches lying by the wayside, all beaten to death, and ask you whether, like the Priest and Pharisee, you will go by on the other side ; or whether, like the Samaritan, you will go and take up these poor wretches and bind up their wounds. We can promise you no ease, dear Brethren, but we can promise you crowns of glory. We can promise you that you may, by returning these people to righteousness, put them as stars in the crown of your rejoicing in the day of the LORD JESUS. We can promise you this unspeakable honor, an honor which I trust the Church will ever covet, of filling up that body for which CHRIST died—His Church.

"The SON of GOD goes forth to war,
A kingly crown to gain ;
His blood-red banner streams afar ;
Who follows in His train ?

Who best can drink His cup of woe,
And triumph over pain,
Who patient bear His Cross below,
They follow in His train.

* * * * *

They climbed the dizzy steep of Heaven,
Through peril, toil and pain ;
O GOD ! to us may grace be given
To follow in their train.

EVENING SERVICES.

In the evening, Emmanuel Church was again crowded with an immense congregation to hear the addresses at the closing Services of the Missionary Jubilee. There were present in the church eight or nine Missionaries, all on the eve of departure for their distant fields of work, some to carry the blessings of the Gospel to the Indians, and others to men sitting in darkness beyond the sea.

The interest of the occasion culminated when, towards the close of Bishop Whipple's remarks, after the audience had been informed what Missionaries were present, and to what work each had been assigned, the Speaker addressed to them words of counsel and sympathy, and in the name of the Board of Missions and the Church bade them "God-speed."

The Bishops and other Clergy who were present in the chancel and the Missionaries rose ; and, if the transaction was what it seemed, it was a solemn compact, in which the Missionaries pledged faithful labor, and the representatives of the Church pledged to them encouragement and support.

The Missionaries have departed, and, each one in his sphere, are fulfilling their part of the contract. God help us, by influence, prayers and offerings, to fulfil ours !

ADDRESS OF THE REV. DR. SCHENCK.

It was but a few weeks since, that I stood in the midst of that glittering French capital which has been for so many years the emporium of the world's fashion, and where I suppose the embellishments of art are scattered in more lavish profusion than in any other great city of the world. And as I saw in the mouldering ruins around me, in the wreck and ravages of war, the mournful spectacle of a city, if not a nation, done to death by suicidal hand, and contemplated the violent contrast between the recent past and the pathetic present (for it was but a little time before, that I had seen Paris in the great whirl of its gay and graceful, its beautiful and brilliant life), I could but feel that here were the sad results of what we might call a centripetal Christianity ; a religious system that revolved around the centre of self ; a Christianity (if indeed this civilization be entitled to the name), which had degenerated into a cold and callous materialism, a bold and brittle infidelity, a hard and hollow idolatry ; a Christianity which had departed so far from its original models as scarcely to be recognized under the masks and in the drapery in which it is there presented. And now the thunderbolt had fallen, and here before me was the riven trunk, and around me the scorched and blackened and dismembered limbs. He who can see a God in history at all, could scarcely fail to recognize the bared arm of the ALMIGHTY in these the fearful fruits of His aroused wrath.

But three or four years ago in this same city of Paris, at a time when the art and industry of the world sent their contributions to make up a great World-Fair, in the midst of the Industrial Exhibition there was a temple erected for Evangelic worship, from which went forth, as from a trumpet of no uncertain sound, the clear, distinct accents of the truth as it is in JESUS. The word thus declared was as a sound going out into all the world, and doubtless it has accomplished that whereunto it was appointed. But, alas, poor Paris drowned out in the songs of her revelry the sweet voices of the Gospel. The great effort of the *Salle Evangelique* came to an end. The centrifugal forces of that Gospel engine have gone circling in grace and glory round the world, while Paris, hugging close the garments of her selfish and sensuous religionism, has found them to be but as a Nessus shirt, consigning her by a self-incendiarism to the flames of moral and civil and national conflagration.

I am here to speak to-night by way of introduction to those who shall presently claim your attention upon this great Jubilee occasion, upon this half-century Missionary celebration, when we recount the God-given glories of the past, when we look forth upon the wide field spreading before us and inviting immediate spiritual husbandry, and when we indulge an out-look which I trust may prove to us as a heaven-descended vision.

What I have to say I shall divide into *the Missionary idea, the Missionary act, and the prophetic Mission.*

The *Missionary idea*, Beloved, is eminently, thoroughly, from centre to circumference, in its whole structure, in its entire administration, *Christly*. We know nothing of it except as it radiates from the great central Orb of our religion, JESUS CHRIST. We know Christianity only as the impartation of a power which CHRIST Himself brought into the world, and which He has communicated to others for administration. When it is kept in the places of its original deposition, when it is clasped closely in the possession of those who originally receive it, it is an influence for good to the individual, but it has no office at all for the elevation of the race or the renovation of the world, so long as it is thus fettered and bound. The leaven which is presented to us in Scripture as the illustration of the diffusive power of Christianity is either leaden or electric. When it is kept away from contact with that which it is to enliven, it exercises no vivific power, it wields no benefactor influence; but when it is taken and put in the few measures of meal, it then becomes as it were electric, and runs through the mass, and with diffusive power gives new character and specific and eminent value to that with which it commingles.

Just so it is with reference to all the great agents in the material world. Their value is discovered, not in the accumulation and retention, but in the impartation of their power. Thus it is with steam. Its expansive properties avail nothing until the valve be lifted and the wheel be turned.

And so the bubbling battery may do nothing more than merely feed the hungry acid with its metallic aliment. But connect the wire, and the winged

Mercury of science flashes through and almost annihilates the reaches of space, bounding over continents and threading the caves of ocean. It is the contact, the connection, of the thing that has the power with that which is to convey or administer it, that gives it practical reality and valuable application to the alleviation of suffering, the supply of want, or the bestowment of blessing. It is in this wise, and in this wise only, that we find the value of those great material agents that have been discovered and applied in the progress, development and decoration of our modern civilization. And it is just in this analogy that we are to observe the great corner-stone thought presented to us in the economy of our Church life, and which we denominate the *Missionary idea*.

But let me further say that our blessed LORD came not only to those who were of His own lineage, but He sent forth the proclamation of Divine amnesty to all the nations. He gave to His own first, and then to the Gentile world, that message of salvation which He came to proclaim. He held it not within the circuit of the family in which He had His birth, nor in the little society where He was reared, but He sent it forth upon the wings of His own celestial eloquence; He gave it to the world by those messengers whom He commissioned to declare it; He flashed it to the ends of the earth, that all men might have life and immortality through the light of the Gospel. This is the primitive and Christly idea of our religion; not a thing that is to be retained, and made to revolve around self, but that is ever to be sent off in tangents of blessing to the race, and dispensed to the ends of the earth, that the dews of Heaven may everywhere rest upon the arid plains of our poor forlorn humanity.

What I now say, of course, includes, to a very great extent, the further aspect of the Missionary idea already suggested, viz: its *Catholicity*. The question: "Who is my neighbor?" is one that I think suggests itself to every man who feels within himself the stir of the immortal life. He asks at once who it is to whom he may carry the message of these better things. He turns to the right hand and to the left, that he may find those who shall share with him the inestimable blessings that he has received from his Heavenly FATHER. He does not confine himself to those who are the members of his own household. He is sent, rather, like the restored demoniac of Gadara, first to his own family, but then impelled to go through all the cities of Decapolis, lifting up his voice and declaring the wonderful things of God. There is nothing selfish or self-revolving in the Christian idea; but it is designed to go on wings of love and in messages of mercy to the ends of the earth and accomplish the great purpose of the world's moral renovation. What a beautiful illustration do I not see here in this audience to-night! We have those around us, who could stand up in their places, on this platform or in these pews, and tell of the progress of the Gospel of CHRIST in Rome, in Paris, in China, in Africa, in the Indies and in the spreading West. All parts of the world, by the centrifugal power of this Gospel which we declare, are made

to know the beauty of its truth and to feel the power of its merciful and catholic applications.

As I turn to contemplate the *Missionary act*, I would give expression to a thought for which there is, I am sure, a very wide and sympathetic constituency. Has it not been found to be a great mistake in theory as in work, this arbitrary division of Missionary jurisdiction into "Foreign" and "Domestic"? When we are told that the field is the world—that not the Jew but the Samaritan was the neighbor, in the sublimest sense of that relationship—when from our study of the Scriptures we come to comprehend that he who dwells in the uttermost parts of the earth is just as responsibly related to us as he whom we meet in our daily life and upon whom the hand of charity may be laid with greatest facility—that we owe a debt alike to the cultured Greek and the rude barbarian, to men of all races, to those of every caste and condition—I cannot see the Gospel philosophy in that proposed separation of the Missionary work into departments with defined boundaries.

If the field is the world, all who dwell in the world are alike in the field, and there are no partition fences.

When we heard from this platform, this morning, the touching story of the Greek girl who had opened her eyes to the glories and her heart to the blessings of the truth of CHRIST, and who, yielding to the saintly yearning of her soul for world-wide communion with all lovers of the LORD JESUS, sent to the far-off wilds of our Northwestern America, up to the savannas of the land of "laughing water," a letter of love, a message of sweet and holy sympathy, to a daughter of the forests and plains,—oh, how deep seemed calling unto deep, how the ends of the earth seemed brought into Gospel proximity, as thus from classic Greece a love tone rose upon the air, and, wafted westward, was borne across the sea, and, echoing along the mountain slopes and rolling over the verdant valleys, floated on but to-day upward toward the sympathetic ear of her whose home is now more beautiful than the flower-gemmed prairie, more glorious than the setting sun.

We cannot, therefore, speak with propriety of a Domestic and a Foreign field, for love in CHRIST breaks down barriers and annihilates space. Is not the time near when, in the Church's administration of the Missionary idea, this distinction in terms and this division in jurisdiction shall all be obliterated, when we shall know the field, not as American, not as African, but when we shall know the field to be the world?

I remember that I am speaking at this moment of the Missionary act, and I would hold up in association with this the fact that the age in which we live is pre-eminently the age of work. We do not denominate this epoch, as in past ages the eras were entitled, by illustration of the finer or baser metals. This is not the golden age, nor is it the age of iron. But our epoch must be known as the *age of work*. The mere theorist in these times is regarded mainly as a dreamer. The question of our day is not so much what is the theory of a thing, but how does it work—not what is the logic of its mechan-

ism, or the law of its science, but what is the result of its application. It is not Watt, who saw the kettle lid lifted by the expansive power of steam, that lives upon the tongues and in the grateful hearts of men, but it is Fulton, who applied this property of heated vapor to the propulsion of the steamboat, it is Stephenson, who sent the locomotive rushing along the glittering parallels of the tramway. And again, it is not Henry, who discovered the telegraphic value of the electric circuit, but it is Morse, who sent the mysterious current through the thought-bearing wire, whose name is most intimately associated with this great contribution to commercial economy. It is not he who broached the idea that it was possible to lay a line along the caverns of the deep, and so connect the continents in daily converse, that is known to the tongue of fame and the heart of gratitude, but it is Cyrus Field, who laid the line and tied the continents together.

Yes, this is an age of work. And, therefore, when we come up to the annual sessions of our Missionary Board and to our Triennial Council, bringing before each other for review the lessons we have learned, the theories we have framed, the outlooks we indulge and the programmes we have sketched, we give little ear to any voice save that of the men who can tell us what *they have done* for the Lord and the soul—men who have gone to the tents of the Red man and the cabins of the emigrant, and who bring back the trophies of Gospel conquest; men and women who have been to Greece and to the Indies, to the fatal shores of Africa and to the high places of an almost pagan papacy, and who, returning richly laden with the spoils of victory, can put their armor off and fight their battles over again in our places of deliberation and holy worship. These, the men and women of work, are the great Missionary benefactors of the race. Here is our practical appeal now, as always, from the effete to the effective. Here we have the call, in tones modulated by the inspiration of this working age, not in such terms as, come with us and we will *show* thee good, but in those other words of present and practical power, come with us and we will *do* thee good.

The great political sage of Massachusetts, introducing the noblest forensic effort of his life, suggested, you may remember, the illustration of the mariner, who, tossed for long days upon a stormy sea, availed himself of the first lull of the tempest to regard and repair the disasters caused by wind and wave, and, gathering wisdom by experience, so to order the ship and lay her course that she might the better breast the surges and drive home more surely to her port.

So now, when we come together to lay our offerings upon a common altar, and compare, one with another, our recent or more remote experience in Missionary labor; as we reflect upon the fifty years of organized Missions which our Church has administered, and pour out before God a libation of love and gratitude on this great Jubilee occasion; is there not something which the storied past has taught us of the weakness and incapacity of our efforts? are there no wise and clear-voiced tuitions touching the causes of our compara-

tively few and feeble results, and showing forth distinctly what fresh elements may be combined, and how we, standing here with the anointing of a *prophetic Mission*, may take courage and thank God, because we have seen and removed the causes of failure, and, with newly enlisted helps now have a prestige and a prediction for grander successes—because our armor is more brightly burnished and is better braced—because we feel that we have munitions for a wiser, braver, and more energetic warfare?

If I may be permitted a suggestion—and I present it with very great diffidence—I would say that there is one thing at least which the history of Missions very distinctly teaches us. What I mean is, that in matters of personal sympathy the Missionary heart and voice have been defective, and moreover that in what may be called the material helps there has been great neglect in enlisting and incorporating them.

When the great pioneer Bishop of Illinois proposed establishing the Church on the broad prairies of the West, and preparing for still further incursions upon the magnificent domain that stretches out towards the setting sun, he said it was impossible ever to evangelize the great valley of the Mississippi or the out-lying regions beyond, except by an indigenous ministry. Men, he claimed, must be raised up to the work of preaching the Gospel, who were born upon the soil, who understood the character of the people, who were one with them in all their social tastes and engagements, who entered into the great social compact of that western land so minutely and so sympathetically that they would exercise their ministerial office not as ecclesiastical emissaries, sent from the opulent and elegant seaboard cities, reared under such different social influences as quite disqualified them from breaking bread at the domestic board, or mingling in the social commerce of life, or ministering upon the platform of a common and sympathetic interest. The theory was, and its truth has been vindicated, that the law of personal magnetism must be recognized in the Missionary as in all other aspects of the Gospel work, and that the man who prays and preaches must be prepared to clasp his fellow-man, to whom he brings the Gospel, in all the full and flowing affection of brotherly love.

Now let it be known that this very day the greatest Missionary success upon the face of the earth is that of Liberia—that free State in Western Africa, which, through our great Colonization Society, was recently established. Here is a State born in a day, where every citizen may be a freeholder, where are churches and schools and all the appointments of a high civilization. There every man may feel the dignity of his personal manhood. There every man knows that he is not merely the object against which a Gospel trumpet blows, but that he is the material which is being manipulated under the influence of a Christian civilization; that it is not only his soul for which the Christians have concern, but that it is his body, his mind, his family, his home, the defences and decorations of the place where he dwells, the appointments and attendants of his heart-life and home-life in this world.

There you have, to my mind, the normal idea of Christian Missions ; and I tell you, my Friends, sooner or later we shall all come not only to understand, but to accept and act upon this ideal. As it is said, in the common and half humorous parlance of the world, that the way to a man's heart is often through his stomach, just so you will come to find, sooner or later, that the way to a man's soul is through his heart much more directly than through his intellect ; that you may convince him promptly and always of the logic of Christian truth, but until you come with the magnetism of humanity, until you approach your neighbor saying : " Know thou the LORD," in the tones of loving and sweet affiliation, you will find that the great Missionary act is a work but imperfectly performed, for that the fusion of love is as yet unexperienced.

The fact is, Beloved, the prophetic mission must be held even with the progress of the age. It will not do for us, because we revere the primitive glories of the Church, or because we have had remarkable blessings of God upon the acts and works of Missionaries in certain exceptional cases, or because the Missionaries of fifty years ago did their duty faithfully and were, therefore, fruitful in results, that, therefore, we must order our Missionary methods according to these traditional models. We must not forget the fact that the world is being educated, and that Christian Missions must be kept up to the level of the world's elevation.

How manifestly, how inevitably important, then, that we introduce into the Missionary regime such reforms, and give it such fresh elements of the modern, civil, social, scientific life, and charge it with such fresh inspirations of intellect and enterprise and holy emotion, that those to whom we proffer the Gospel chalice, on whom we pour the blessing of the better covenant, may feel that these things come not from a cold, perfunctory hand, come not under an office organized by cold canons, and administered by one who comes professionally, but that it is as the gushing libation of hearts that are full of the love of JESUS, that it is the sweet tender of those who are allied to us by every tie of our common and sympathetic humanity.

I feel that we, as a Church, can go into the future (as we heard this morning from one of our pioneering Bishops of the Rocky Mountains, a man of tough muscle and tender heart) with a prestige, a power and a push that will give assurance of a campaign of conquest such as has rarely, if ever, been recorded in the history of any branch of the Church of CHRIST. We have within our organization much to which so many other Christian bodies in days past, as well as in this age of ours, are continually aspiring. If we will only make practical vindication of that true and enlarged liberality, that grand catholic Christianity, which are verily our own, if we will see to it that our franchises are not infringed by too much rigidity on the one side, or by a liberality which runs into license on the other, I think we may, under the favor of Heaven, here lift holy hands once more, make fresh vows of allegiance to duty and to GOD, go out to our special and allotted tasks, send forth the

Missionary disciples of JESUS, by two and two, in their special lines of evangelic enterprise ; and then can we not wait, in prayer and faith, for the day of return, when we shall say, in the height of our spiritual gratulation, as did the disciples of old, " LORD, even the devils are subject unto us" ?

We are celebrating to-day, with thankful hearts and in holy worship, the year of Jubilee. We bear in mind full well that the idea of this Missionary Festival is derived from that great Jubilee in olden time, when there were especial ascriptions of praise and glory to GOD, when the exiles returned from captivity, and those that were bound were freed from their fetters. Oh, shall not this reminiscence of sacred history be as a token to our own souls, demanding their liberation from the cramping fetters of sin which fret and chafe them ; that we call back to us all those errant virtues and all those straying graces which once were ours, which, once domiciled in the household of the heart, were driven far, far away by our many infidelities, and whose absence now, on this day of sacred reunion, we so bitterly bemoan ? May I not go further and ask whether this is not a suggestion to our own Church ? a stimulating suggestion which occurred to me to-day upon the floor of this House, when we received the message from the House of Bishops—a message redolent with reconciliation and fragrant with the perfume of compromise, yet more odorous and eloquent, as it seemed to me, with the sublime and salient thought that, as this Jubilee day is for the liberation of captives and for the recall of exiles, so should we devise such liberal things in the name of the LORD, that, humbly and bravely vindicating the true catholicity of our Church, we call back to us those who are straying away in the wilderness paths of speculative doctrine and discipline—that we strike every shackle from the limbs of those who, still inside our fold, are smarting under the fetters that they feel or imagine they feel. This is the true temper of catholicity and love that ought to characterize our Church, and it is only thus, in asserting these characteristics which are the Church's chiefest glory, that we may hope to receive the benison of Him after whom the *whole family* in Heaven and earth is named, and by whom they all are saved. And so it is from this, as well, that we should accept a suggestion touching our defence of the truth as it is in JESUS. When there are so many who, in our times, are wandering away under the lead of science and vain philosophies into those wild erratic paths where the inherited truths of the Church are profanely called in question, those who think it the chiefest glory of their lives to arraign the orthodoxy of the age, that they may have before men the poor glory of being reputed independent thinkers ; oh, shall not these be called back to the altar of GOD-given and time-honored truth, once more invited to kneel at that shrine where on its primitive pedestal stands the one great central and all-sufficient doctrine of salvation, viz., *the atonement for sin through the blood and righteousness of JESUS CHRIST*, the great element of *expiation* being the highest and chiefest and most consecrate constituent in the composition of this great doctrine of our Christianity ?

I believe that as we have come together, not only for the legislation of the Church, but also for the sessions of the Board of Missions, and as in the midst of all we pause for the celebration of this joyous Jubilee, celebrating as we do the Semi-centennial Anniversary of our great Missionary work, we ought to try to find in the sweet spiritual communion which now has place here in the blessed fusion of our spirits in the love of CHRIST, some sufficient solution for the problems that perplex us, some adequate power to remove the difficulties that lie in the way of our Church's progress. I stood upon the floor of this House to-day, and, in conference with a brother representative from a far distant region of this great land, we agreed, as though it was the mind of one man, touching the sweet and compromising and conservative and CHRIST-like spirit that appears to be actuating the members of our Church who are here assembled, whether as representatives of the Dioceses, as members of the Board of Missions and the great Societies, or as mere spectators of our deliberations. In such religious Services as these in which we are engaged to-day, when the heart of the whole congregation flows together in Christian love, when we all feel that the love of CHRIST constrains us, when we feel as though we in the Church of the first-born on earth are enjoying glimpses of the glories that await us in the Church triumphant in Heaven—if it is not through such sweet experiences as these, if it is not in such blessed communions, that we are to find the solution of all the difficulties of our Church life—believe me, we can find it nowhere. It is not in cold canonical legislation; it is not by a demanded and reluctantly granted concession upon this point or the other; but it is in the mutual overtures and commingling of hearts that love alike the LORD JESUS, that we shall accomplish the adjudication of the great issues that lie in the way of our Church's rapid and CHRIST-honoring advancement.

We have scarce yet begun to recover from the great shock of that fearful calamity which has visited the beautiful city of the Lakes, that great Venice of the North; we are but just beginning to react from that utter prostration of heart which was consequent upon the news that a great city born in a day was burned in a day. We have seen, as it were, the lurid flames lighting up the sky of half a hemisphere; we have heard of the fire-fiend in livid leaps dashing from roof to roof, and wreathing the homes of thousands with its ghastly garlands, and closing with its crimson clasp upon the proudest monuments of architecture and enterprise. Oh, how the heart of humanity has now opened and poured out the treasures of love and liberality; how from every part of this land affluence and even poverty have sent their contributions to relieve the wants of those who are suffering from the fire-death of a metropolis! Would to God we had power to picture to you that other conflagration, blazing through not one city or another, confined not to one land or another, but which is winding its fiery folds around the living souls of living men who wait for the Gospel of help, sitting on far distant shores, nay, who are crouching near our very thresholds! Would to God that we could rouse

men to the realities of spiritual duty and work, even as we are able to rouse them to the necessities of extending material help to those who are suffering from temporal calamity! God grant that we may learn a lesson from the great national afflictions to which I allude; and as we are sending our thousands to relieve our suffering brothers in Chicago, oh, let us accept even this sad stimulation upon this great Jubilee day, and send our tens of thousands to those who are suffering from penury of soul, and whose hearts are aflame with the conflagration of passion and idolatry.

ADDRESS OF BISHOP TUTTLE.

Right Reverend Fathers and Brethren:

A Missionary is one sent. GOD the FATHER sent HIS SON to save us, to save the world. Our Blessed LORD came to save us from sin and bind our hearts to His by His manifested love. Ere He ascended, He appointed His eleven Apostles; He sent them: "Go ye into all the world." Ten days after His ascension, He sent GOD the HOLY GHOST, proceeding from the FATHER and the SON. The COMFORTER came—came to remain with us here on earth. Since GOD the SON has gone away, He has left the outward part and the inward part, so to speak, the visible representative and the invisible representative of Himself, here in the world, namely, His Church and the HOLY SPIRIT. I suppose the HOLY SPIRIT, energizing the Church, spiritualizing the Church, vivifying the Church, makes the most complete, the true Vicar of the LORD JESUS CHRIST here on earth. A Missionary is one sent. Then the Church is sent to all the world to preach the glad tidings of CHRIST's love.

Pre-eminently, then, Bishops are sent as the successors of the eleven Apostles, originally sent forth. Pre-eminently Bishops are sent to speak these glad tidings of CHRIST's love to all the world. Then all Bishops are Missionaries, as was well said this morning; but still some are called, technically, Missionary Bishops, proving thereby that the Church reaches out her hands to send these glad tidings to heathen lands, to new communities, to poor communities, to communities not yet organized into Dioceses. I am one of such technical Missionary Bishops.

I have three thoughts to throw out with regard to the human work. Remember it is GOD the HOLY GHOST that is CHRIST's invisible Vicar, the true Worker of Missions on all this earth; but it is the Christian Church that is CHRIST's outward Vicar and bodily visible representative, to preach the glad tidings on the earth, and I am throwing out these three thoughts with regard to the visible work—what the Church is to do. First, I say, in this technical Missionary work that we are doing, by all means send a Bishop, that he may be the pre-eminently proper, commissioned representative of CHRIST's love, to all the sheep scattered upon the hillsides and in the valleys of those distant communities. By all means send a Bishop, that he may go from house to house, from cabin to cabin, to gather in the wandering sheep; to visit them

once a year at least, if not oftener ; to baptize the little ones ; to speak of the love of CHRIST to ears that for a long time have heard the sacred name spoken in other terms than those of prayer or blessing.

Send a Bishop by all means, for two or three practical reasons, moreover. If the Bishop be in the field, he gathers around him, he draws towards him, the help of you of the older communities. You are willing to trust him as the representative of the work, as the head of the work, as the responsible person in the work, and you are ready to trust him with the means and the life for carrying on the work.

Not only so, but another practical thing : I hold that mere getting money and distributing money, though a very important element, I can assure you, of our Missionary work, is by no means all. Practically, I maintain one very important part of our work is to evoke the self-help of the people themselves, and I for one am not willing to go into the town of A, and say to the people living in town A, "I am going to send you a Minister very soon ; he will be supported from the East ; all I ask of you is that you receive him, and after four or five years I shall want your help." Not so : it is an unwise way to proceed. Let the Bishop be there on the spot ; let him go and evoke the self-help, evoke the local co-operation and assistance to the fullest degree, not simply as a matter of dollars and cents, but because giving is a part of the Christian life. We have no right to live here on earth and try to do the SAVIOUR'S work without giving, any more than we have without praying ; and the giving is not all to be done by the rich people, and the giving is not all to be done by the Eastern people ; the giving must be done also by the people themselves in the new and the poor communities. For this practical reason also, I say, send a Bishop first, that he may, everywhere that he goes about, evoke the local help.

One other point about a Bishop's going first : He can find this one and that one, indigenous boys, to train up with God's help, always presupposing that God the HOLY GHOST is the true Worker in this matter. He can gather these boys to train them up to be Ministers of the Church.

Send a Bishop first, for the reason that CHRIST would prefer you to send one of His immediate representatives, the successors of the Apostles, containing in himself the integrity, so to speak, of the executive authority of the Church : and also for these practical reasons that I have thrown out.

Another thing : Speak the truth in love, when we get into our fields. I have two local applications to make of that. First—I have many and many a point in my field where Presbyterians, Methodists, Baptists are helping. Thank God, I number many and many good friends—earnest followers, I think, of the LORD JESUS CHRIST—belonging to these denominations, in my field. Now, when you go among them, with them, especially as you may be the only Pastor there—I mean by "you" the representative of the Protestant Episcopal Church—for the SAVIOUR'S sake, for love's sake, for the sake of the best interests of the souls of those people, speak the truth. Do

not compromise; do not be dishonest; be frank and plain and open and honest; speak the truth, but speak the truth in love.

Now, with regard to this speaking the truth, I affirm, and I have suggested to my own knowledge this thought, that the Prayer-book Services, just as they are now, will teach, used Sunday after Sunday, the full complement of the blessed truth as the SAVIOUR has taught it to us, as the Bible has it written down for us, as the Church embodies it for us; and if you use the Prayer-book Services Sunday after Sunday just as you have them now, in connection with the Christian Year, for the first year, you will be teaching the truth effectually to those kind, good, religious, earnest people there, without throwing "the Church" and "the Church" and "the Church" constantly at them every single sermon that you preach.

But let me say (I give my testimony simply, Brethren; it will only pass for the testimony of one laboring among a very few scattered people in the Rocky Mountains, but I give it earnestly and honestly as my testimony) that it is my earnest and honest conviction that the people in my charge do not want the Prayer-book Services shortened one whit, do not want the Prayer-book Services changed one whit. I use the Prayer-book Services just exactly as you use them here, only I have a little pamphlet called "Mission Services," and the people respond. I kindly ask all Christian people—Methodists, Presbyterians and others who may be in the congregation—to join with us in the Service of Almighty God, and they do so; and I have never yet met one single objection to the use of the Prayer-book Services in the log-cabins and the lager-beer saloons and the parlors and the bar-rooms in which I have officiated throughout my field.

One more illustration of this: "Speak the truth in love." I live in Salt Lake City. God helping me, I try to speak the truth, and I ask my people to speak the truth, without compromising principle; but I also add, for my own guidance and for their guidance: "Speak the truth in love." Let us look at the practical bearing of this one mode. Suppose we had tried the other mode; suppose we had gone to Salt Lake City, gone to work immediately with controversial sermons on this question and that question, upon Joseph Smith as a prophet in these modern days, and upon polygamy, upon "the Church of JESUS CHRIST of Latter Day Saints," and one thing and another, and had begun to denounce, and had preached bitterness—if not bitterness, at least contention and controversy—I think, I honestly believe, that we should not be in as good a condition as in God's sight we are to-day. We should have aroused prejudices, we should have shut ears—closed them utterly up against us—that are now open and ready to hear. So we have gone through, and, with God's blessing, have tried to feel pity for those poor souls, have tried to love them as brethren, tried to be pitiful, tried to be courteous, tried to remember that they were souls for which CHRIST died, tried to remember, too, that there was a good deal of earnest religion among those people, though it is a false religion and a fanatical religion, and that the very worst thing in the

world to do, in order to convert them from their false religion to our religion, was to begin to denounce, and to preach bitterness and contention. Instead, we have tried to drive home the truth, and the LORD has helped us. Driving home the truth, error is at liberty to go out of the window to its own kindred home of darkness with the owls and the bats. The consequence is, that in Salt Lake City to-day—I say it with all modesty and humility—we are respected, and we have the confidence of those poor deluded people there among the poor, among whom we have done a great deal of benevolent work. We are respected by the poor and by all the leaders; and, having their respect and having their confidence, we are ready in the future, when this institution goes to pieces, as it will in the shipwreck and in the storm, to pick up some few fragments of poor hearts and souls who may want us to bring them in, by God's blessing, to the harbor of peace. It was better far for us to speak the truth in love there.

One more thought: "The child is father to the man." We have tried to bear that in mind, too, with regard to all our work, and especially our work in Salt Lake City. That is, we have at once begun the work of schools; we have three hundred children, of whom two hundred were born in Mormonism, Mormon children in our schools day by day. They meet, repeat the LORD's Prayer, the Creed, and a psalm or two antiphonally, every morning, and then we have a collect or two from the Prayer-book, and then we go about our honest work of the day with reading, writing, arithmetic, &c. You will allow me to say, as one, in all humility again, that my idea of religious education is not to take the Catechism and thrust it down this boy and that boy and that girl constantly on Monday and Tuesday and Wednesday and Thursday; but be a Christian man yourself before your boys, be a manly, frank, open, Christian, God-fearing, CHRIST-loving and prayerful man before your boys, and give the Catechism with proper, intellectual, religious instruction on Sunday, or, as we do, on Monday morning once in a while; and those children will grow up, in my humble opinion, better educated religiously than if you make a constant intellectual curriculum of so much catechetical instruction day after day throughout the week.

Brethren, we have some hard work to do there. My home is without the father's and the husband's presence for half the year. It is a home in the midst of a fanatical people. God only knows what may be done among them or by them in the future. During the half year that I am away, I am among wild, wayward, reckless, wicked people, and there are discouragements, and there are disappointments, and there are anxieties constantly connected with the on-going of this work; but God the HOLY GHOST, the true Vicar of the LORD JESUS CHRIST, is doing His work in the hearts and homes of men on all this earth, as well in the far West, as well among the Mormons, as well scattered all over the earth that we know not of, as in your own homes. That is one great comfort for me. I am not alone. God the HOLY GHOST, the personal THIRD PERSON of the HOLY TRINITY, is there by my side, helping on the work

in the hearts of mortal men. And I have another great comfort; I am not forgotten by you in the East. I thank God for putting it into your hearts—I thank you for doing it—that constantly in letters and by gifts I have proof that you are interested in our work, that you sympathize with it, that you are ready to help it and carry it on; and I look hopefully, if it be humbly, forward to the time when I and my fellow-laborers may be gathered before the Great KING above, and be able to say these words to Him humbly and with blessed hope and thankfulness in our hearts, “Here, our Heavenly FATHER, we are, and these few whom Thou hast given to us.”

ADDRESS OF THE REV. B. A. ROGERS.

Right Reverend Fathers and Beloved.

Your hearts, like mine, are full of joy and gratitude that you have lived to see the day when Greece and the Rocky Mountains and Africa and the Islands of the sea—when the world has come here at this gathering of our Church to give thanks for its fifty years of Missionary life. You are full of comfort and consolation in your hearts, that from the Missionaries and the Bishops you have heard the voices of the world to-day, telling you that the banner of the Church and of its CHRIST is flying from the mountains to the sea and to the ends of the earth, and that everywhere mile-stones have been setting down for fifty years, giving its progress through the world towards His Kingdom on high.

And yet these voices of the past are worth nothing to you and to me, only as they nerve us for the future. I do not know why I have been appointed to speak to you to-night, unless it is that the Secretary of the Committee understands that I live in the present and know little of the past; unless it is because he is aware that I am a man of work in my heart, and, while I can rejoice over the past, it but leads me into the paths of the future. And, perhaps, for one reason more, I am here: because I can speak for the wants of one section of our common Church in our common land, and speaking for the wants of that one section, I have spoken for the like wants of all our western and southern country. Pardon me, if I seem to trespass in to-night's speaking, for in my own country I have always been taught to speak only of what I know.

I am a deputy to-day to this General Convention from the largest Diocese on this continent. I am a deputy from perhaps the largest Diocese whose inhabitants are civilized and enlightened, in the world. It stretches through eleven degrees of latitude and twelve degrees of longitude. It has 237,000 and more square miles. It embraces as much territory as all New England, New York, Pennsylvania, Delaware, Maryland and the two Virginias, combined; and when the Bishop begins his round, were he to start at the Sabine at the first church door, and end in a straight line in the west at El Paso at the door of my Rev. Brother Tays, he would have travelled one thousand miles, as the crow flies.

And I come, Beloved, from a Diocese that in all its wants is spread out over a country that embraces the climates of the world. In the mountains are the wheat-fields, bowing their heads to the sugarcane-growing plantations in the east. In the north, the cornfields are sending their tassels up to the sky, and their fragrance to mix with the cotton 'boles in the south, and the looms of the world might be fed and kept running forever from the acres of my Diocese that are capable of being planted in that fleecy product. One of my great journalists has said that the iron of that Diocese would streak the world at ten miles apart. It is enough to say that this enormous country was once a nation, and that it came to you, not as a State carved out from the territory of the country, but as a free-will gift and spontaneous march of intellect, travelling forth into the good that this nation could give it, a sister nation bowing its head at your greatness. And yet, that Diocese has but twenty ministers—Presbyters and Deacons—doing the Diocesan work in the land. It has been groaning in travail for twelve years, under a burden that it could not endure, until at last it has come to the doors of the General Convention, and asked that one hundred thousand square miles of its Territory may be given back to the Church, that she may take upon her shoulders a burden that it is not able to bear. Why are there to-day but twenty Ministers in all that land? Why is it that there is so small a force that, if every one of those twenty men were to give each individual week of his life to the visiting of the families upon ten square miles, it would take those twenty men nineteen years and more to visit the families of the Diocese? Beginning on the Gulf, and travelling forth as a band of brothers at the rate of ten miles to the day, they would have to travel nineteen years ere they could come back and begin anew the visitation that they make this year. Why is this? Is it because there are mountains rising up in the land that no foot can scale? I have ridden from Colorado to the Rio Grande, I have ridden from the mountains to the sea, and I tell you there is no fairer country on the face of the earth, and none of its vast magnitude so easily traversed.

Is it because they are a people of barbarians? They come from the East and the West, from the North and the South, that million of inhabitants; they come from the world stretching beyond the sea; and they have brought the intelligence, and they have brought all that is peculiar to the growth and sentiment of this day, to that land, and planted it there. They have a school fund to-day, such as no other Diocese or State in the Union can equal. It has to-day a stretch of land given to school purposes, such as no other State in the Union can equal. It has a common school system that compels every child between six and eighteen years old to go to the public schools for four months in the year, under penalty against its parents. It has an examining committee that allows no man to enter in and take the charge of those children, until he has passed a rigid examination both of morals and of all that is requisite to the instruction of youth in the arts and in the sciences. This country, that but a few years ago was the home of renegades and murderers

and thieves, has to-day a law upon its statutes that makes it penal to carry, either seen or unseen, any weapon of assault or defence ; and it has a police that is riding the State to see that this law is enforced—and it is enforced.

Then why is this condition of things I have described to you ? I consider myself speaking to the Church at large, and I say it is simply because you have expected its Bishop to do the work that twenty-two Bishops in the States I have named are themselves doing. You have expected him to do a work that requires him to start, as it were, in the city of Baltimore to go down to the Gulf waters one way, ere he is through, and from the city of Baltimore away across the Mississippi another, before he is through. You have asked him to do a work that, if he gave a hundred square miles to each week of his life, and began to-day, supposing there to be a Church in the first hundred square miles, and so continued, he would be forty-five years in making his first visitation. You have piled upon this man the world, and then turn around and wonder that he has not carried it, as Atlas is famed to have done.

Is it because he has not done his work ? Go with him for the seven months that he travels from place to place, and find that in all these seven months, riding night and day, giving himself neither rest nor the hope of it, he has but visited some sixty odd points, he has but made a little track, part way through his Diocese, and cannot branch a single foot beyond. In this Diocese, as in others, circumstances have placed churches here and there. It was not the work of the Church that gave them to the people ; but a godly Churchman had come from England, another from New England, another from the West, and another from the South, and sat down here and there, and gathered around them and their families a few that could be induced to hear, until finally they had planted a church, and it has become the duty of the Bishop to visit them in these places, until he has no Missionary to the world at large in his Diocese, because every hour of his life is given to that one little track that cannot be seen from shore to shore. Place these Ministers in that hundred thousand square miles that they have asked you relieve them from, simply stretching across it, and they will be one hundred and fifty miles apart.

I am now done upon that point. The wants of that Diocese are quoted, because they are the wants of the southwestern world, and because they rest in your hands. When shall we have the Church planted everywhere ? Remember that the time has passed by, when the Missionary can go and say to any people : " Raise me \$600 or \$500, and I will stay with you ; " the time has gone by, in the necessities of our great western world, when the world can be evangelized and the Church be carried to its borders, as this world here has been evangelized, and received the Church. We are to ask them simply to give us bread and meat, when they eat bread and meat ; we are to ask them to give us the ponies that range upon their ranches, as they ride them themselves, that from Monday morning till Sunday night the doors in all the

neighborhood shall be open to the travelling Missionary, be he Bishop, Priest, or Deacon, and that he shall go from some great centre, where the Bishop shall have his home, where his church shall be built, where there shall be organized the Brotherhoods that are necessary to reach all, where the cloisters shall surround the church walls, that, when these men come home after a tour, they may rest and study, where the primary schools shall be reared and given free to the world ; and then sending them out two by two, or one by one, if it be, they shall travel from the mountains to the sea, and from the sea back to the mountains, followed next week by another, and next week by another ; and in that way the Missionary is supported, and he comes home strengthened in his heart, as he has given strength where he has travelled.

Beloved, have I forgotten myself in time? I will make but one single appeal. If you were told that that vast territory were suffering under a famine, that there were but twenty plantations in all its borders that had reared its corn and its wheat, that famine and starvation were staring the people in the face, you would thrust your arms into your pockets to the elbows that you might bring out your richest and heaviest gifts to send them away to a people in want. If behind the sound of fife and drum the serried legionaries were marching through your streets in chains, you have not forgotten that the women and children from the households would gather their arms full of bread and meat and clothing, and rush by bayonets, if it need be, that they might carry relief to those beloved. And yet all these are but wants of time, that pass away with a coming harvest or with approaching peace. The Church is starving in the land. She is raising her arms in piteous supplication for this great magnificent people, that you may send them men. Will you hear and answer, as at the last day you will have to hear and answer, when CHRIST shall ask you **what** you have done?

ADDRESS OF BISHOP WHIPPLE.

It is twelve years ago, Beloved, this very day, that my heart was touched and my eyes blinded with tears, as I thought of the poor, wandering, heathen Red man. I had bowed my heart, and consecrated my life, and received from the Fathers of the Church the office of a Bishop. The venerable Bishop Kemper who lives in the memory of all your hearts, as he turned aside from the LORD's Table said, as he only could have said, "My brother, I pray you never forget that there are heathen men in your Diocese that are going down to death without the knowledge of JESUS CHRIST."

Brethren, I did try to remember it. I did vow to Him Who, I trusted, was my SAVIOUR, that I never would turn my back upon these poor Red men. I cannot give you the history of the Indian Mission. It is a history where God has rewarded us a hundredfold for our weakest efforts. But I will say a word to you to-night, if only to lay a tribute of love on the grave of one of the first Indian Missionaries in our Church in this country. His name has passed away from the memory of the Church. He came here, sent by the venerable

Society for the Propagation of the Gospel. He went and preached CHRIST to the Six Nations of New York. The Mohawks received the Gospel, and they are to-day, in the province of Canada, a Christian people. Among the Onandagas he also preached the Gospel. Thank God that after so many years the seed is beginning to bear fruit. But among the Oneidas, where that seed was watered with the tears and with the prayers of the noble-hearted Bishop Hobart, it has borne fruit many hundredfold. The name of which I speak is Andrews. The incident to which I wish to call your attention is this : A young man, sent to the Oneidas as their Missionary, had often urged an aged heathen man, almost a century in years, that he should yield his heart to the religion of CHRIST. At last, one day, this old warrior came to the Missionary and said : "For years I have felt in my heart that JESUS CHRIST was the SAVIOUR of all men who needed a SAVIOUR ; I will be His child ; I will give myself and all that I have to Him." Said the Missionary : "I will baptize you the next LORD's Day." Said he who, the Missionary thought, was a heathen man : "I am baptized ; I was baptized when a little child. My parents were Christians ; they carried me to the Christian Priest that came across the water, and they had the mark of JESUS put upon my forehead ; but they died before I received any Christian training ;" and when the Missionary came to ask some aged people of the tribe, they all bore witness to the fact that this was the tradition of the Oneidas, that this heathen chief had in childhood received Christian Baptism. I think, dear friends, it is a very blessed lesson to every father and mother's heart that consecrates their little ones to JESUS.

I will mention another instance of what the world would call failure ; but there is no failure in work that is done for the LORD JESUS. You remember that the first Missionary in the Diocese of Minnesota, after having pitched his tent on the head-waters of the Mississippi, became a Missionary to the Chippewas. You know that that Mission was abandoned. This last year an Indian chief came to me, more than one hundred and fifty miles, with three other chiefs. He was one of the men that had stood with his tomahawk over that Missionary, and threatened him with death unless he left the country. He brought to me the war-pipe which, as he said, had been smoked for more than a hundred years by his father and his father's father before they went to war. He said : "The agent told us that, if we did not want the Christian Missionary among our people, the religion of the Grand Medicine was as good as the Christian religion ; and we were mad with the fire-water, and we drove him away, and it was the darkest day that ever came to the Ojibways." That Mission which seemed to be a failure did not fail.

I cannot to-night gather up all the evidences of fruit which I have witnessed in Missionary journeys. I would mention one. I was once followed through the wilderness thirty miles by an Indian woman, who told me this simple story : "My father," said she, "I had a child, and your Missionary the tall Christian Chief (as she called him) baptized my child. He taught that child about JESUS, the SON of the GREAT SPIRIT, and the GREAT SPIRIT called my

child to his home, and for ten years I have heard a whispering in my ear : ‘Unless you believe in JESUS CHRIST, you never will meet your child.’” I had just been bereaved myself, and I had heard the whispering, and I told the poor woman, who was weeping at my feet, as I would tell a little child, of the love of JESUS CHRIST our SAVIOUR. The Mission did bear fruit.

Within the last few weeks I have visited that Indian Mission resuscitated, resuscitated by an Indian Clergyman that this same Missionary had taught his first lessons in the Gospel of JESUS CHRIST.

There are times when I am afraid to witness to unbelieving ears, telling the simple story of what I have seen of the evidences of the love of God among these poor people; but it happened that on this visitation a gentleman not connected with our Communion, a member of the Unitarian religious body, one that had always spoken, if not with disparagement, with doubt of any possibility of fruit among Indian heathen people, was with me. We met on the LORD’S Day in a little rude log chapel; there were over one hundred communicants that knelt by the LORD’S Table. I never have heard in my life, and I never expect to hear, unless I join in that song that no man can hear except them that were redeemed among men, such music as I heard from those Indian Christians; and the first words that my friend said to me as we came out of the log church were: “What hath not God wrought!” “I would not have believed,” said he, “what I have seen to-day, if I had heard it from the lips of any human being on the earth.”

But I desire to mention one or two facts connected with our Indian Missionary work, not to tell you the history of Indian Missions. Thank God that history is written in redeemed hearts. But I wish to mention this fact, and, if I had learned nothing else from my efforts for these poor people, I thank God for this lesson—a lesson of catholicity that no man can learn except in honest, hearty work for the SAVIOUR. I cannot tell you how my heart has been drawn toward all that love the LORD JESUS, for their kind sympathy, for their loving gifts, for their earnest prayers. But there are two instances that have touched my heart very deeply. The first is this: The earliest offering that came into my hands for Indian Missions was the gift of some children in an orphan asylum in Africa, given to me by the Rev. Mr. Hoffman shortly after my consecration, saying that it was the gift of his Christian lambs in that orphan asylum, and that it was for the heathen people in the United States of America. At my last visitation of the Ojibway Mission, a contribution was received from the Indians. They ask that the Minister shall hold the alms-basket in his hand, and that each one may bring up his little offering of love and make it a personal gift to the SAVIOUR. Shortly before the Service an Indian came to me and asked me if I could change a two-dollar bill. He said he wished for two single dollars, and I asked, “What for?” “Why, I want one for my wife and one for myself.” “Is this all the money that you have?” He said, “Yes.” “Well,” I said, “it is too much.” The Indian Clergyman whispered to me: “It might be too much, perhaps, for a white man,

but not too much for an Indian that this last month has for the first time learned that JESUS CHRIST died for him on the Cross." They brought me an offering—poor, wandering Red men—amounting to almost fifty dollars; and they asked that I would send it to the man that had the charge of Foreign Missions, to be sent to Africa.

I cannot tell you the history of this Sioux Mission. You have heard of it very often. I shall say a few words, when I tell you of those who are going back to Missionary labor, concerning its Missionary. I say this, that the Church to-day has six Indian Clergymen; it has almost one thousand communicants who kneel at the LORD's Table, who are sitting at JESUS' feet clothed and in their right minds. There are almost two hundred and fifty thousand of these poor heathen who are reaching out their hands, asking to have the Gospel of JESUS CHRIST. When you think of the unnumbered thousands of these poor people whom we robbed of their homes, from whom we took all that could make earth dear, who have gone down to death in their darkness without the knowledge of CHRIST, have I not the right to ask for your prayers, for your sympathies, for your alms, for JESUS' sake?

GOD-SPEED TO THE MISSIONARIES.

BISHOP WHIPPLE then addressed the Missionaries about to return to their work as follows, they standing, and the Bishops and the Clergy in the chancel also standing.

At the request of the Secretaries of the two departments of Missionary work, I am to read to you the list of those Missionaries, some of whom have come here to keep with us this Jubilee of the Church; others of whom are for the first time to go out to carry the glad story of the love of JESUS to those who know it not.

The first name on the list is that of the Rev. S. D. Hinman. If there is any one on this earth that is my own son in the Gospel of CHRIST, it is he. In the darkest day that I ever saw on earth, when for three hundred miles my Diocese was a track of blood, when our Missions were destroyed, when I did not know of one solitary person in the State who could say even a kind word of a wandering Indian, I met my brother. I said to him: "Brother, what is to be done now?" He responded: "I will go with these people if I go to the Rocky Mountains." And I said: "GOD ALMIGHTY go with you, my brother." His faithful wife grew up as a child in our Sunday-school.

The next one on the list is one trained in that school of the prophets at Alexandria, who is permitted to consecrate his youthful life to an entirely new Missionary field; and who, I believe, has before him the greatest privilege that GOD ever gave to any human being, and that is to translate the blessed revelation of GOD into this heathen dialect, and to consecrate those heathen hearts and homes to the power of the Gospel of CHRIST. It is the Rev. Owen Dorsey. And there is one who goes with him, one who

learned to carry the love of JESUS to the helpless and sick and destitute, by ministering in hospitals—his own mother.

And then I come on the list to one who, for twenty long years, was a Missionary in China ; who, when she graduated from one of our first educational institutions, thought not of the world, but only thought that she might teach the story of CHRIST's love to those that were perishing, and she said to one of her friends, when she first left this country : " If I ever can see one child trained up to be a faithful Christian, I shall be overpaid a hundredfold." She lived to see four of the boys whom she first taught to lisp the name of JESUS, preaching CHRIST in that heathen tongue.

And then I come to two faithful laborers, the Rev. Mr. Thomson and his wife, who for ten years have preached CHRIST in China ; who organized our Chinese hospital ; and, notwithstanding the terrible privations and sickness that they encountered, they go back with gladness, to die there, if need be, for Him.

And then I come to one, Miss Savery, who for years has labored in that same dear Orphan Asylum that sent the first loving gift for an Indian Mission to the American Church, and who now, in GOD's good providence restored to health, goes back once more to Africa, to tell them again of the love of CHRIST the SAVIOUR.

And then I find on the list the name of one not of our own race, not of our own kin ; but, blessed be GOD, there are no castes, no differences of kin, in those that through CHRIST may look up and call GOD our FATHER. He was a poor boy, educated in his childhood in the Roman Catholic Church, an office boy in the city of New York. He acquired first by himself the rudiments of education ; and after long and faithful study, and having bowed his heart unto CHRIST, he sought the Ministry of the Church, and in its inferior office he purchased the great degree of the Priesthood. I am happy to bear testimony that, while in Havana, I heard from many foreign merchants and from officers of our own Navy, how faithfully he had preached the Gospel of CHRIST in that distant city. He brought back with him to this country one educated and trained in the Roman Catholic Church, who received here at the hands of one of our own Bishops a fresh commission to go and preach the glad tidings of salvation.

Beloved Friends, my own brothers and sisters in the LORD JESUS, the Board of Missions have asked me in their name to give you their GOD-speed and their blessing ; to pledge you, in the faith of earnest Christian men, that you shall have in your field of labor their loving sympathy, their prayers, and their hearty support. I know the music of loving words. I know, when there is a cloud in every sky, and the way seems rough, and the heart feels weak, how we yearn to feel the beating of a brother's pulse, and catch the music of a brother's voice.

I would tell you of that ONE who for our sake laid aside His crown of glory, and who, although the Heir of all things, said : " The foxes have

holes, and the birds of the air have nests, but the Son of Man hath not where to lay His head." Forget this gathered congregation ; forget us, your Fathers in the LORD ; sit at this hour at the feet of JESUS ; believe He sends through you the message of His love to those who have it not.

I know not what sorrows may cluster around your path ; I know not what hard trials may come ; I know not but our Church may again withhold its sympathies, its alms, and its prayers ; but I do know that JESUS will never forsake you, that every venture of faith done in His fear, that every cry that goes up from your burdened hearts, His ear will always be open to hear, His hand will always be ready to help. You may not see the harvest, you may die in the very first hours of your work ; so the seed falls to the ground, GOD giveth the harvest. But I do know the day will come, if true to CHRIST, when by the very blessedness of your own experience, you will know that they who turn men unto righteousness shall shine as the stars forever and ever. Which may God grant to you, for JESUS' sake. [AMEN.]

WOMAN'S WORK.

A WELL-DIGESTED Report upon this subject, full of practical suggestions, prepared by the Rev. Henry C. Potter, D. D., and presented by a Committee appointed at the last Meeting of the Board of Missions, was read before the Board on Monday evening, October 16th. Great interest was awakened ; and earnest desire was felt on all sides to hear the views of the Dean of Chester, who has made the subject of woman's work a special study, and has recently put forth a book upon that topic. But there was a large amount of the ordinary business of the Board on hand, and other subjects had been made the Order of the Day for every evening in the week. The Board resolved, therefore, to meet an hour earlier on Tuesday evening, October 17th, and invited the Very Reverend Dean to address them then. A crowded audience assembled to hear him. He needed no introduction, for he was known to all through his joint authorship with Dr. Conybeare of the well-known book, "The Life and Epistles of St. Paul" ; but if he had been a perfect stranger, the few felicitous allusions to the sex particularly interested in his remarks, with which the opening portion of his address was interspersed, would of themselves have been sufficient to establish that good feeling which should exist between an audience and the speaker. Attention did not flag for a moment, though the address was an hour long. The frankness with which the difficulties which surround the subject of organ-

izing woman's services were acknowledged, as well as the powerful arguments with which such organization was advocated, gave great weight to the speaker's words.

ADDRESS OF THE VERY REV. DEAN OF CHESTER, ENGLAND.

A MEETING of the Board of Missions was held in Emmanuel Church, Baltimore, on Tuesday, October 17, 1871, at 6:30 o'clock, P. M., the Rt. Rev. Charles P. McIlvaine, D.D., D.C.L., Bishop of Ohio, occupying the chair.

BISHOP LITTLEJOHN.—Mr. President, on behalf of the Committee appointed to make suitable arrangements, I am most happy to inform you, Sir, and through you the Board of Missions, that the Very Reverend the Dean of Chester kindly accepted the invitation extended by this Board last evening, to address us to-night on that most important subject upon which action was taken here last evening by the Board—the organized services of Christian women in the Missionary and charitable work of the Church.

I need only add, Sir, in the discharge of the duty assigned me, that it will be with feelings of the liveliest interest that we shall listen to what will fall from the lips of our honored brother to-night, who is known throughout England as the earliest advocate for the restoration of the Order of Deaconesses in the Mother Church; and I am sure we all abundantly appreciate the accurate learning, and the comprehensive views, and, above all, the earnest personal convictions which he has exhibited in the discussion, in his published addresses and essays, of this great subject—the relation of women to the Church's work.

THE CHAIRMAN.—I have now the honor and great pleasure of introducing to the Board of Missions my very respected and beloved Friend, the Dean of Chester, the Rev. Dr. Howson.

THE VERY REV. DEAN HOWSON.—Mr. President, and Christian Friends of the Clergy and Laity—and I am very glad to perceive that in that word "Laity" I am able to include to-night a very large number of those whom at present we must consider the more important portion of the laity—let me tell you all that I cannot honestly say it causes me any regret to be thus invited to address you. The Bishop of Long Island has said that I hold earnest personal convictions on this subject; and this is quite true. I have given a great deal of attention to it. I have had some opportunities of watching the experiments which we hope will, in the end, lead to great success. I am very conscious of its great importance; and I had so strong an opinion of the probability of this topic exciting great attention at this Convention, that just before I left England I took the responsibility of asking some of our Bishops to gather together and to indorse with their signatures certain agreements as to principles and rules which had been arrived at after some impor-

tant discussions. These principles and rules were printed just before the ship sailed which brought me to your shores.

At the same time, I must express my deep regret in regard to one matter, namely, that I shall not be able to address you to-night as I would wish. It happens that for some time I have been suffering from delicate health. Even a prosperous voyage over the Atlantic is not conducive to rest ; and certainly your exuberant kindness, and the magnificence of your scenery, and the considerable distances of space which I have had the pleasure of traversing since I was in this city before—all together have rendered me unable to speak as the importance of the subject deserves and in a manner worthy of my own convictions and feelings. Still, I appeal to that portion of the laity which I have spoken of as the most important ; and, if there are others disposed to be critical, I know that from those members of the laity I shall find mercy.

Bishop Littlejohn has said that I am to endeavor to address you on the work of women in connection with the Church. I think it may be useful if we take these words as a suggestion for limiting the range of topics which must be touched. In one sense, the work of every Christian woman may be called woman's work in the Church. The work of a mother toward her children, the loving affection of a sister toward her brother, and all those efforts of charity and loving-kindness for which we have reason to be grateful every day of our lives—these, in their highest sense, are the works of women in the Church. The work of woman reaches its highest point when it is viewed as work done for CHRIST in the Church of CHRIST. But it is not upon these general aspects of her work that I am to address you here to-night.

Again, a further limitation is suggested by the word "Church." Without even being tempted to assign any very exclusive meaning to that word, still it will be our wisdom to take the word "Church" as including only the Anglican Communion ; that Church of which we are members ; that Church which has two great branches, one in a very small and very old country, the other in a very large country which is continually presenting new problems for solution, and where, we are thankful to say, there are always men and women ready to arise and grapple with these problems, and in due time to solve them.

Now it may be said with truth that, both in England and in America, we have reached a kind of table-land where we can consider this subject with the hope of useful practical results. In both countries there has been a great deal of useful discussion ; in both countries a good deal of uneasy steam has been blown off, so that we can look at the matter more calmly than we could before. A good deal of prejudice has been allayed, and at the same time a good deal of indifference has been swept away, and a very general interest is felt in the subject. In both countries I think we may be said in a great measure to have passed beyond the region of discussion and to be entering upon the period for action. Here it is, then, that our greatest responsibility is found. So long as we are merely discussing a theoretical subject, a good deal of

allowance may be made for any inconsiderate statements: but so soon as a serious practical enterprise is to be entered upon in the Church of CHRIST, then the responsibility which rests upon all connected with such an undertaking becomes very great.

As to the discussions and publications and efforts in this country, though I am not altogether ignorant of them—and in fact I have been for some years in correspondence with many in this country, both Laymen and Clergymen, and I must especially allude to the honored name of the late Bishop of Pennsylvania—still, I think it would be my wisdom to leave all these topics on one side. I might make mistakes if I were to attempt to discuss either the opinions expressed in this country, or the practical efforts which have been made. I will limit myself entirely to my own convictions as an English Churchman, and to the aspect of this subject as now presented by the English Church.

Without troubling you with any egotistical and tiresome account of the mode in which I have been brought to the conviction which I hold very firmly, I may mention what that conviction is, and then just allude to three grounds upon which it rests. The conviction to which I have been led is briefly this: that a Church has no right to attempt to work without a systematic and authorized ministry of women. I do not at all say that it is necessary that such ministry should be organized always in the same way, in the same way in all parts of one Church, or in the same way at all periods of history; but I do honestly believe that if we attempt to work in a Church without such a ministry of women, that Church has one hand tied up. It may be said by some that it is the left hand. To that I should not demur; but I should venture upon this rejoinder, that, after all, the left hand is nearest to the heart.

Now, my Christian Friends, I will state briefly three reasons which have led me to this conviction. In the first place, I think, looking at the matter *a priori*—if we can look *a priori* upon a subject which surrounds us on every side—in the very nature of things a Christian Church ought to have some assigned, recognized, authorized ministry of women. It has pleased God to create men and women with very different aptitudes of mind, very different opportunities for doing service to our common Master; and what, after all, is a Church, looking at a Church in the point of view at which we are looking at all matters at this moment? I should say that a Church is the whole aggregate of humanity, united together in working for CHRIST under the guidance of the HOLY SPIRIT to the glory of God the FATHER. In this Church there is, as I have just said, an arrangement made by our CREATOR, according to which there are very contrasted aptitudes, facilities, and opportunities for doing useful service; and if we turn to what the Apostle says, in the first Epistle to the Corinthians, of diversities of gifts, of operations, of administrations, all working under the same LORD, the same SPIRIT, the same FATHER, I think we shall be guilty of a very great oversight if we do not take into very

serious consideration the fact that the most contrasted gifts, operations, administrations, relate to the difference between man and woman.

So far for a general abstract view of the question *a priori*. And now to turn to the practical exigencies of the times in which we live: if ever there was a period when a well-organized, penetrating, diffusive ministry of women was required, I think it is the age in which we live. A very high civilization produces great contrasts in society. Side by side with great wealth and great culture, or perhaps remote from great wealth and great culture—but still in the same period of time—are the utmost misery, degradation, and distress; and I do not think that any one, calmly reflecting upon the condition of our large towns, can come to the conclusion that the mere accidental overflow of the feminine zeal of Christian families will ever suffice to grapple with the squalor and wretchedness and vice of the worst parts of these large communities. I am not in a condition to speak of New York; if I were to attempt to do so, I should probably make great mistakes; but I can speak of a large town in England where I resided nearly twenty years, a town which, I remember very well, used to be spoken of as of about the size of New York. Now it is no longer the case that Liverpool is of the same size as New York; but this I can say of Liverpool, that an interval of three or four miles separates, on the one hand, a region peopled by families of high culture, of great wealth, with a considerable amount of Christian zeal, and on the other hand, streets and alleys full of the most miserable, degraded, and wretched people, among whom the very aristocracy consists of small shopkeepers. Now, what is it that this latter part of the community needs? It needs especially the presence of Christian women, and Christian women of the best kind, and Christian women too who are able to be continually within reach of this misery and degradation. No one looking at these two contrasted sides of Liverpool can possibly believe that the zeal and culture and Christian refinement of the one section can be brought in contact with the other, unless it be by some such new machinery as at present exists only on a very small scale. This, then, is a practical view of the subject.

Now if it be true, on the general principles which we cannot very well help accepting, and if it be true from the exigencies of the times in which we live, that something of this kind is wanted, we should have expected to find some indication of such an agency in the history of the Church itself. And what do we find? Suppose we take any period, say the year 1000, which was a critical date in Church history, and as convenient a date as any other for my present purpose. We find in the Latin Church at that time communities of women organized together, I dare say without any great amount of spiritual enlightenment, but still with a great deal of zeal. We find in the Eastern Church, where ecclesiastical arrangements have been stereotyped for centuries, Deaconesses, perhaps not doing very much work, but still by their name testifying to a previous state of things which we have no right to ignore. And as regards one of those Eastern churches I can call your attention to the

fact that there is a very carefully constructed Liturgy arranged for the regular formal setting apart of Deaconesses, side by side with a corresponding Service for the setting apart of Deacons : and let me remind you that such a Liturgical Service does not come into existence accidentally or suddenly, but indicates a state of things for which such a Service is adopted ; is a testimony, in short, to the existence of a ministry of women which, though in time it might become feeble and comparatively useless, still at some previous period was important enough to demand the constructing of the Service to which I have alluded.

Looking upward from such a period, suppose we go back to such a year as the year 400, to that animated and most instructive period of Church history which belongs to the age of Chrysostom and Jerome and Augustine and other great Fathers. Let any one read the life of Chrysostom, let any one read his letters, and he will see that among those with whom he was in constant intercourse at Constantinople, and during his period of exile, were the Deaconesses of the Church, women to whom he looked for active service and for consolation to himself in time of sorrow ; and these Deaconesses were very numerous.

So gradually working up toward the Apostolic time, we should expect to find, and we do find, a systematic ministry of women as part and parcel of the post-Apostolic Church.

This brings me to Holy Scripture. In our English Prayer-book, and in your American Prayer-book, there are words at the beginning of the Ordination Service to this effect, that all those who diligently study Church history and Holy Scripture will come to the conclusion that there were originally the three Orders of Bishops, Priests, and Deacons. Now, I am not likely to make any objection to that phrase ; but this I assert, that the evidence is quite as strong for the existence of women Deacons, side by side with men Deacons ; and that very phrase might be used, I almost think, with greater confidence of this very subject, so that we may say, without any fear of being refuted by those who are competent to try to refute us, that all those who read carefully Church history and the Holy Scriptures will come to the conclusion that in the early period there were, side by side with men Deacons, women Deacons also. If this is the case, it is a very serious fact. As to the evidence from Scripture itself, I will only refer to two passages, though I might refer to others. You are all aware that there has been a great deal of discussion in England on, not what the newspapers call a revision of the Bible—we are not of opinion in England that the Bible needs any revising—but a great deal of discussion on the subject of revising our authorized version of the Bible ; and there is now sitting month by month in London a Committee for revising the authorized version of the New Testament, and the authorized version of the Old. I am not going to enter into any questions as to the general desirability of this movement, though my own opinion is very clear upon the subject. Still, as regards this particular point before us, I have no

doubt that when the revised version does come out, a good many prejudices will be removed. If only two passages had been translated into the English language in a manner corresponding with the Greek, much idle discussion would have been saved, and much suspicion would have been made unnecessary.

In the 1st verse of the 16th chapter of the Epistle to the Romans, what St. Paul states is this, that he sends to Rome Phœbe, who is a Deaconess, a female Deacon of the Church of Cenchrea. You will observe that he is sending a woman on a very important mission all the way from Corinth to Rome, and that she is a Deaconess of a particular local Church. This is a fact, deal with it how we may.

The other passage is the 11th verse of the 3d chapter of the first Epistle to Timothy, where our authorized version leads us to believe that there is some special advice given to the wives of the Deacons, whereas it is rather remarkable that no advice is given to the wives of Bishops. The fact is, that he says nothing whatever about the wives of the Deacons. The verse refers to the Deaconesses, or female Deacons. Just as the men Deacons are to be sober and godly and faithful, so the female Deacons, appointed side by side with them, were to possess the same qualities and the same fitness for their work. This I assert boldly to be a fact; and any one consulting even the modern commentaries of those who have the highest reputation for Greek scholarship will find those commentaries on this subject unanimous.

So, then, my dear Friends, the question with which we feel that we have to deal in England, and the question, I venture to say, with which you have to deal in America now, is the restoration to our branch of the Church of CHRIST of something which it has unfortunately lost, and the loss of which has cost it a great deal, and the restoration of which, if by God's favor it is effected wisely, will be an incalculable blessing, which is nothing more nor less than the restoration of a ministry of women, in due subordination to the higher ministries of the Church, and side by side with the lower ministry of men whom we are in the habit of calling Deacons, though unhappily in our case the Deacon has drifted somewhat away from his original position.

Our business to-night, however, is not with the Deacon, but with the Deaconess, and I think the time invites me now to turn to the efforts which have been made in England, and to the views in regard to those efforts, which I myself have been led to entertain. But in speaking of my own views, I am really giving utterance to the opinions of a considerable number of our Bishops, as may be seen by a perusal of the short and simple document which has been printed in some of the American papers, and to which I made allusion before.

I have said that it is not at all necessary that this ministry of women should in all places and in all times be alike. The essential point is that it should be a Church ministry, not an arbitrary setting up of an institution, without any regard to the Bishop or the parochial Clergyman, and not mere

detached efforts on the part of this or that woman, however zealous and excellent, but something which is part and parcel of the Church system.

We have been led to think, in the first place, that it is our wisdom at present to aim at securing the services of educated gentlewomen of the higher ranks of society, and of qualities fit for the work in hand. I should be sorry to be understood to depreciate the value of women belonging to the poorer ranks of society. We owe very great gratitude to what are called Bible-women. I have no doubt that there are Bible-women in this country too. But now when I speak of the gratitude due to our Bible-women in London, and other large towns in England, I am desirous not to forget, and I invite you, my fellow-Churchmen and Churchwomen, not to forget, that the lady who set on foot that system was not a member of the Anglican Communion. I know her well; I have a very high respect for her; and to her we owe, under God, the utmost thanks; and I say this strongly, because I am sorry to say that in England—I know nothing about America in that regard—there is sometimes a habit among Churchmen and Churchwomen of speaking of those who belong to communions outside the Church of England with a good deal of harshness, and sometimes with a feeling which, to my mind, is far worse than harshness—in fact, I think the most unchristian feeling which can take possession of our hearts—I mean the feeling of contempt.

In regard to this matter of the ministry of women, we ought to show very great respect, as well as gratitude, to those who have set us a good example. We have in our parishes a system of Bible-women, under the name of "Parochial Mission Women," working extremely well. Still, it would be a great mistake to give way to that common delusion that only poor women can work well among poor women. If so, the most illiterate Clergy would be those whom we ought to be most anxious to obtain; and such a view at least I cannot reconcile with the very animated debates which I had the pleasure of listening to this morning in this place. It would also be a very great cruelty to women of the higher ranks of society, if they were to be supposed either not good enough, or too good, to work among the poor; and we feel that the great necessity now is to lay hold of the services of women of high culture, as well as high qualities in other respects.

Another view we have been led to adopt is this, that such women ought to be trained. As to the details of this training, I must not occupy you with any theories too long, but referring to the institution which we have in the Diocese of Chester, I may say that it consists mainly of three parts: training in parish work under the direction of Clergy; training in a large hospital under the direction of medical men; and training in day-schools and Sunday-schools in connection with all the others who are working in those places. These three elements of training, in conjunction with due attention to religious knowledge, and, of course, habits of devotion, constitute the school in which these ladies are placed.

Then we feel that it is essential that these Deaconesses should be set apart

by the Bishop. If they were merely set to work, parish by parish, at the arbitrary will of this or that Clergyman, there would be no co-operation, no restitution of that which, as I have said before, we feel we have lost. In order to make this ministry a Church ministry, it must have direct Episcopal appointment, sanction, and superintendence. Again, we feel, in justice to the parochial Clergy, that these Deaconesses must work under them. The great object is that their exertions should be combined with all the other parochial agencies under the superintendence of the parish Minister; and just as no Deaconess would be allowed to work in a Diocese without the express permission of the Bishop, so no Deaconess would have anything to do with a parish except she were working as, if I may so say, the lady-curate of the Clergyman of that parish.

There are various other points of more or less importance; but I feel, both for your sake and for my own, that I must not be too prolix. I will just allude to two topics which might seem points of detail, but which involve questions of such great practical importance that I think they are at present with us almost matters of principle.

The question of payment is one which must immediately be faced. It is evident that many of these ladies, some of the best of them, have no means at their disposal, and that it would be a great calamity to lose the services of such ladies. Our present arrangement is this, that we require all those who come into training to pay something to the institution, and when they are appointed Deaconesses they receive no salary, but we take charge of them in all respects, provide them with all they require, including sympathy and kindness in case of weak health, and a home in case of that health utterly breaking down, but no salary in money. It would occupy you too long if I were to enter into all the reasons for this arrangement. It is clearly open to criticism, and yet, looking at the matter practically, we think that at present it is our best course. One obvious reason for it is, that if we offered a salary we should immediately be inundated with applications from a multitude of the very women we do not want. We want the best. We do not want those who wish for the relief of poverty, or who desire a position in life more lucrative than that which they could attain otherwise. We ask for the best women, and we believe that by pitching our standard very high we shall gain more in the end; and I would venture to say to you, my American Christian Friends, that I believe that in your efforts, which perhaps may have already gone far beyond ours, it would be best to aim at a high standard, and that on this vast continent you will gain more by half a dozen such ladies of very high qualities than by six hundred thousand who are not fit for their post.

There is another question of some delicacy—the question of costume. I have always observed that when objectors to the system are not disposed to face the logic connected with it, they always fasten their attention upon the bonnet and the gown; and whenever that has been the case, I have always found it best to change the subject, because, after all, it is not here that the

main point of the question resides. Still, I venture to say that practically it is a matter of great moment. I hope I am not impolite in saying that it is extremely possible that some of those women who are most able to do efficient service may have very strong views upon matters of this kind. There may be some who would go to visit the poor in dress of a very elaborate, rich, and beautiful sort, and thereby mar all their Christian work ; and there may be others, on the contrary, who believe they are committed to a kind of imaginary separation from the world—whereas they carry the world in their hearts—and would wish to indicate this by a dress which attracts unfavorable criticism, and in another way hinders a great deal of admirable work they honestly desire to do.

You have to steer, of course, between these extremes ; at least we have ; and I believe the simple words of the document agreed to by these Bishops in England to whom I have alluded express all that can be given in a rule : “That there ought to be a distinctive dress, and a dress as little marked as may be sufficient to make it distinctive.” A distinctive dress, I am sure, will be found to be very important. A Deaconess thus is always recognized when she is seen. If one Deaconess has been nursing a sick poor person, and is removed, another Deaconess coming with the same dress inspires confidence. There is a natural belief that a woman wearing that dress knows her work. Besides that, if the dress is defined, it settles a thousand questions. Of course I do not know all the delicate and difficult questions connected with this matter of costume ; but I do know that it occupies a great deal of time, which time might very well be saved for charitable work in the case of a ministry like this.

I have touched those two subjects, perhaps with too coarse a hand, but I have touched them as discreetly as I could. One subject of greater importance remains, and I dare say it may have been in the minds of some of you. What about this question of Sisterhood ? what about this important question of community ? Are these women to live in community, or not ? Are they to be a Sisterhood, or not ? and if so, what is the particular kind of that Sisterhood ?

The view which those for whom I am speaking, as well as myself, accept, is this, that it will be very difficult to have adequate training, and very difficult to keep up the *esprit de corps* which is most desirable, and that warm and kindly sympathy which is very essential to women working under discouraging circumstances, unless there be, in the several Dioceses of the country, training institutions which might be called communities. But then we feel that if the community or Sisterhood is made the end, this is not what we desire. What we desire is the diffused parochial work done by women competent for their task ; and if once a Sisterhood is created for the sake of the Sisterhood, we believe it will gradually grow into something very different from that which I imagine most of us assembled here desire to see. This distinction I would lay down very strongly, that the Sisterhood or community

is only a means to an end. So far forth as it leads to that end being accomplished better, so far forth it is good. So far forth as the Sisterhood, or community, or the contemplative life, or the care of the personal religious feelings of the Sisters is concerned—so far as that is the end in view—disappointment is likely to follow through the creation of communities which would probably become convents of the old type.

Thus I have endeavored to sketch out some of the general principles and regulations upon which we are moving. As to the point we have reached, I certainly cannot say we have advanced very far; but I think we are moving safely. I have with me a letter written by a Clergyman in the parish to whom the first Deaconess whom we have trained has gone. I asked him to tell me in what respects he found this Deaconess especially useful, that is to say, more useful than he would find the miscellaneous ladies—mothers, sisters, and daughters from the families of his parish—and he points out such details as the following—mothers' meetings, and systematic classes for Confirmation of the young women. He points out especially a peril, which is a most serious one to young women in Liverpool, as I can testify, and it may be so on this continent, young women in shops, many of them young women who have received a very high education at home. It is not an uncommon thing in England for Clergymen's daughters to be serving in shops; and the perils to which those young women are exposed are extreme. No one but a woman can win the confidence of such persons; but a woman can; and here we see one side of the value of a systematic ministry of that kind in a large town. Then there is the superintendence of a great deal of detail connected with the Church, which generally is done by the hands of men, but is probably better done by the hands of women. I am only speaking by recollection from his letter; but I think I have said enough to indicate that there is a special advantage in a ministry of this kind which can always be depended on.

I will also just refer to a letter from another Clergyman, where another Deaconess is planted in our Diocese, and the one point he mentions is this: "I always know where to find the Deaconess." This expresses a great deal. You have, for instance, in your parish a lady of great zeal, who will give such time and thought as she can spare to Christian work. When you want her, perhaps she is engaged in waiting on some sick relation at a distance—and she ought to be there; perhaps her father or mother may be ill; perhaps she has some domestic duty, and according to my old-fashioned ideas the domestic duty ought always to take the first place; perhaps there is scarlet fever in the street where she is wanted, and she does not think it is her duty, and I do not think it is her duty, to take that scarlet fever home to a younger brother or sister. But the Deaconess is most ready when she is most wanted, and she can always be found. She is just as much at command as the Curate of the parish. This, I venture to say, expresses a great deal in a few words. This is the point which was indicated to me by this parochial friend of mine, when I told him that I wished him to say in what particular

way he found a Deaconess more useful than any other lady, because I wanted to tell the people in America, if they gave me the opportunity, what he had learnt from his own experience.

Now, we have difficulties in England, very serious difficulties. I dare say we have difficulties which you have not. You may have difficulties which we have not. I am sure you have some advantages which we have not. There is one special difficulty which we experience, and a most serious one; and here again I must try to speak with as much delicacy and consideration as I can. We have gone through a very great crisis in the Church of England during the last thirty years. We have seen a great revival of many good things, but during this revival we have seen one by one, year after year—not so much lately, but some years ago—the flower of our young men drop off to the Church of Rome. And what has the Church of Rome done in that period? The Church of Rome has declared the conception of the blessed Virgin Mary immaculate, which involves, as far as I can see, a deification of her. The Church of Rome has declared what used to be said by Roman Catholics to be by no means a doctrine of the Church, now to be its doctrine,—that the Pope, when declaring matters of dogma or morals, is personally infallible. This is the Church to which these Clergymen have gone. In connection with that movement arose many of our Sisterhoods, and many of our Sisters have joined the same Church under the same influence, and I am sorry to say that in more ways than one this state of things has excited distrust. It has excited distrust on the part of those who are disposed to be captious and to make objections; and how can we wonder that, when these things have happened, prejudice should be very strong, and that our work in this direction should have been thrown back twenty years, which is a low estimate.

Then, again, distrust has been excited in another way. I will just mention a fact that I know. A Bishop, whom I shall not name, said to me very strongly: “I would have nothing to do with a Sisterhood if there were life vows.” I go into the Sisterhood in that Bishop’s Diocese; I speak to one of the leading Sisters; I ask this question, and she turns to me with something of indignation, and says: “Of course it is for life.” I do not say where the mistake was; but there was a mistake in that Diocese; and these mistakes are going on to a very serious extent amongst us. Nor indeed am I surprised; for I cannot read the authorized books of moral theology taught in the seminaries of the Church of Rome without feeling sure that those who are indoctrinated by those books must become untruthful in matters relating to the Church: and so far as that kind of influence extends, and it has extended very seriously within the limits of the Church of England, so far there is a tendency to prevarication in Church matters, which to me, as an English Clergyman and an English gentleman, is infinitely painful.

We have these difficulties to face. I hope you have not; I am sure you have them not to the same degree; and, my Friends, you have some very

great safeguards. You have in this Convention the official presence of the Laity ; you have the healthy air of public opinion, of which you can make full use ; and instead of having the stifling, perfumed atmosphere of anything conventional, you can bring this fresh, free air of public opinion, as I have called it, to bear upon every institution which you set on foot in these Dioceses of your country. I think it will be your own fault if you allow Sisterhoods to grow up in your country setting the Bishops at defiance or deceiving the Bishops.

I must bring my remarks to a close. [Go on ! go on !] I would venture very respectfully to ask your kind attention to three topics which I have marked down as apparently of great importance in connection with America.

I said I would limit myself to my own country. I have spoken strongly and boldly about my own country, and I am perfectly indifferent as to any report of my words which may go across the water, for I have said the same things in public in England a thousand times. But now, to turn to your country, let me say that you have formed here a very happy combination, so far as I understand your arrangements. You have connected this effort for the ministry of women with your Board of Missions. I think it is a very fortunate circumstance that you have united the two together : for by this union both will be strengthened.

I have felt very keenly for many years the peculiar difficulty under which we labor in regard to the conversion of the Mohammedan world ; and that, as you are aware, is a very large world, a world which, perhaps, attracts our attention more in England, naturally, than yours in America. It includes vast regions of Asia and of Africa, and some parts of Europe. It has seemed to me absolutely certain that, without a miracle, we shall never convert the Mohammedan world, except through the agency of women. How can you convert a country unless you convert the families ? How can you convert the families unless you convert the mothers ? How can you convert the Mohammedan mothers when you are excluded from their houses ? We must have a systematic Missionary agency of women if we are to convert the Mohammedan world, and very thankful I am to be able to say that this fact is now felt more and more in England ; but I am astonished to think that it is only recently that that matter has been looked at in the face.

I come to a second point to which I wish to ask attention ; and here again it might be a matter of some delicacy to allude to it, if I thought it at all necessary to believe all that we read in the American newspapers. [Laughter.] I hope that you do not believe all that you read in the English newspapers. [Laughter.] But we hear a great deal about the work of women, and the rights of women, and the future influence and future power of women in America. There is such a thing as "the great Woman's Question," and I suppose that in America you will be called to solve that question, perhaps with greater ability and greater energy than we can in Europe. But this is what I mean to say, that what we now are considering to-night is the religious

side of the great Woman's Question, and, therefore, the best side, the safest side, and the side which most thoroughly deserves your careful attention.

And my concluding remark, very respectfully offered to you is this, that it is strongly impressed upon me in this visit to your Church Assembly, which, in God's good providence, I have been permitted to make, that an enormous responsibility rests upon this Convention, and upon all future Conventions of the Protestant Episcopal Church in the United States. So far as I am able to make any conjecture in reference to the future, I believe that this is the Church of the future; I mean the Church of the times which will come on after we are gone; and there are obvious reasons why this should be so. In the first place, there is every symptom of the English language becoming more and more the language of the world. It seems as if all the nationalities that find their way to your Continent become merged in your own, and as if those who come as Germans, as Dutch, as Italians, as Norwegians, in the next generation become English-speaking people; thus, even if they retain their old Church organizations, will require Services in the English language; and there is no probability that this state of things will be otherwise, fifty years hence, than it is now.

Besides that, you are continually conquering new regions, and pushing further and further with your civilization and your institutions. But more than this, you who belong to this Church occupy a most remarkable intermediate position between the great Latin Church, which has placed itself in so extraordinary an attitude, but which is a very vast and a very powerful Church; and again, the Eastern Church, which you touch, as we may say, at Behring's Straits, and which Church is now becoming a very active Missionary Church—you are on the one hand in a certain kind of relation with these old Churches, and on the other hand, you have a great deal in common with those active, religious, energetic communities to which I have also alluded in the course of my remarks. Occupying, as you do, this intermediate position, and having this great opportunity, so far as we can see, for all time to come, your responsibility is very great. Hence the utmost care and attention, with devout prayer to God, looking up for the guidance of His HOLY SPIRIT, are incumbent upon you all in reference to this subject which you have allowed me to speak on at so great length to-night. I venture to say, that in proportion to the responsibility which rests upon this Church, so is the conscientious attention you ought to pay, even to the smallest points of detail, in regard to this great question of the work of women in the Church.

My dear Minnehaha,

Although you do not know me, nor has the name of my Country ever been heard of by you, yet among Christians, it is not personal acquaintance that constitutes friendship, but love to our Lord Jesus Christ which draws us toward every fellow creature as toward a brother. I write to you if ~~it is~~ only to shew you that love unites the souls of all the followers of Christ, and how their hearts beat with joy, whether far or near, when new ones are gathered into Christ's fold.

In a letter of a good Missionary (who has devoted his life to the work of love) to his Sister, I read about you, and as I had just finished 'the' Poem of Hainbatha in which a person named Minnehaha is one of the characters; who lived before the White man came to your land

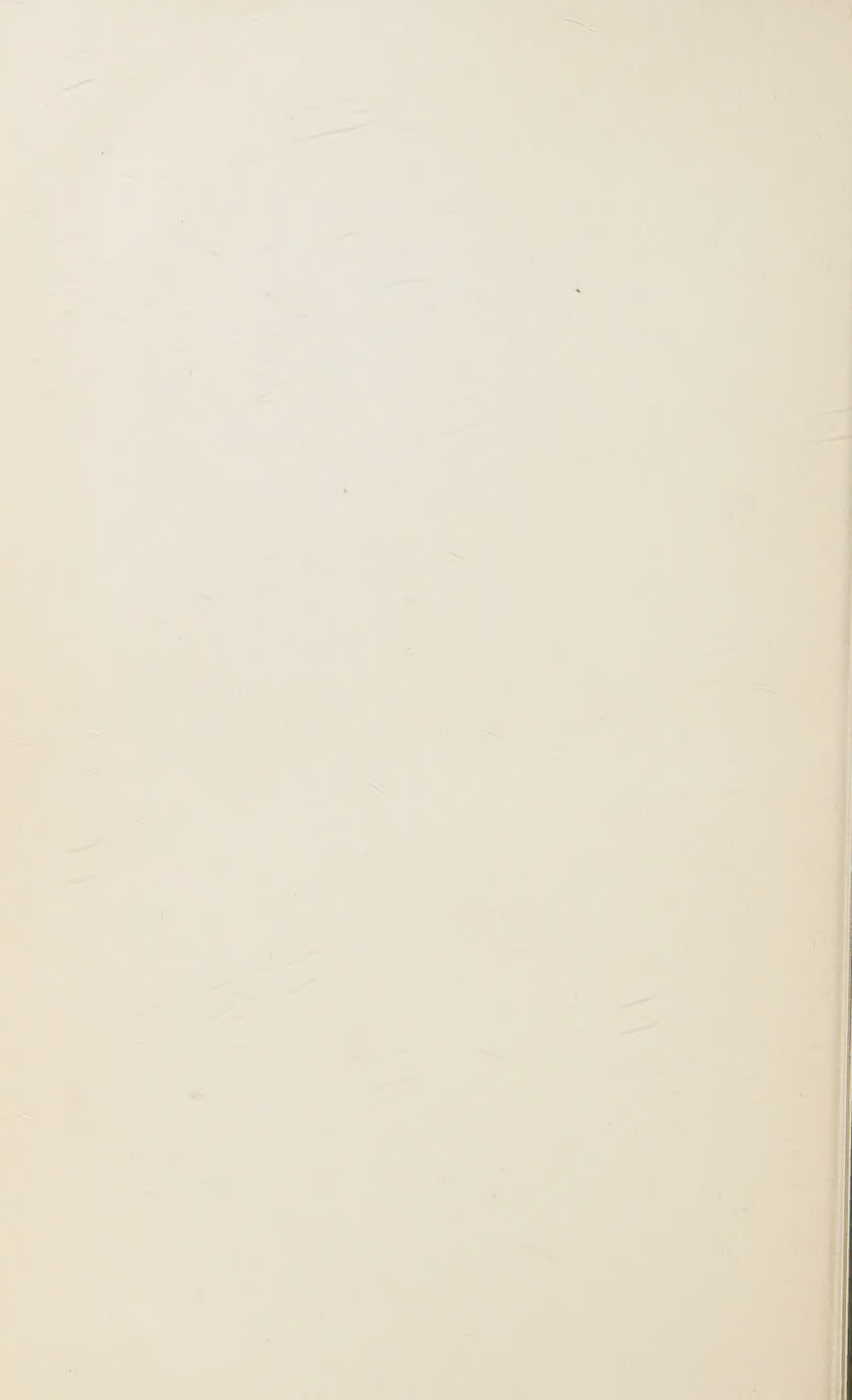
and consequently before the light of the Christian faith was spread among your race - I compared the unhappy condition of that Minnehaha, who walked, not knowing her ~~way~~^{way}, nor having any hope of salvation and eternal life with yours who through faith in Christ have been redeemed from your sins, and have hope in the life to come. whose steps are safely guarded through the pathway of this life by the light of the Gospel, and secure under the Paternal care of Him who gave even His Son to be sacrificed for man's sake. How happy you must feel now that you know that you have a loving Father in Heaven who hears all your prayers, who looks upon all your acts, who loves you infinitely more than your earthly parents love you, and who promises you eternal happiness, if you keep His holy commandments on earth.

Do you not feel as if you were regenerated and a new world opened to you? Yet these are not the only advantages you have acquired by becoming a Christian. You have entered the great community of Christians, and have gained by this the love of many kind friends and you are a sister to all those who are united by the love of Jesus of whatever Country or condition they may be. Look only on those kind Persons, who having left their pleasant homes and dear friends have come to you to preach among you the Gospel, guide you to the Kingdom of Heaven, and alleviate your earthly miseries, Do not you feel that their love toward you exceeds every thing you have ever known? Live then happy my dearest child under the guidance of the Holy Spirit - endeavour all the days of your life to know

and comprehend better the truths
of the Gospel, love and cherish
those who work for your good,
try to shew your love and grate-
tude to the Saviour by making
others of your kindred know and
love Him. "Be faithful to the
end and you will gain the crown
of life." -

Your Christian Sister
of the Greek Church
Euphrasia.

Greece
Athens, August 19.
1871.



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